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THE
MISSIONARY HERALD.

VOL. XCVIII.—MARCH, 1902.—No. III.

ON the cover of this number will be seen a photo-engraving showing a street scene at Erzroom during the earthquake in that city, the shocks of which have occurred with more or less severity since November 2 until December 14, the date of the last letter from Mr. Stapleton, a portion of which will be found among the Letters from the Eastern Turkey Mission. When the first severe shock was felt, the people rushed to the streets, fearing that their dwellings would fall upon their heads, and as they did not dare to return to their homes, tents and shanties were put up in the streets. Those who ventured to return to their homes would, on the first sign of a shock, rush back to their temporary shelter. Snow was upon the ground at the time, and life in the streets was far from comfortable. We are glad to know that the girls' school has returned to its building, which was not very seriously injured. The school lost but two weeks of its term, and was the first to be reopened of any of the schools of the city. The chief distress of the people arises from the exposure they are subjected to, and the extra fuel needed in their present condition. The scene shown in the engraving on our cover is a portion of the street next to Mr. Stapleton's house.

THOSE who read the article in the Young People's Department of this issue will have some idea as to the difficulties attending the release of the captives who are held by brigands in Turkey. It is not a matter of surprise that the bandits who have been made so notorious throughout the world in connection with the abduction of Miss Stone and Madame Tsilka, and who are aware that the exorbitant ransom they have demanded has aroused the attention of the civilized world, should be very careful about exposing themselves to arrest and punishment when they deliver up their captives. We have reason to believe that more than once definite arrangements have been made for the release, only to be followed by disappointment because an alarm has been given, leading the brigands to break off negotiations and flee to some new place. The renewal of negotiations, under such circumstances, requires time and patience. This is all we can now say in regard to this distressing case, except that efforts for release are being prosecuted unremittingly. We have assurances that at a recent date the captives were alive and well.

**The Earthquake
at Erzroom.**

**The Captives in
Macedonia.**

At a meeting of the Prudential Committee on Tuesday, February 4, Rev. Dr. Loba and Secretary Barton (Mr. Whittemore, the other member of the Deputation to India, being still absent from the country) presented formally the report of the Deputation with various recommendations, followed by many verbal statements of great interest. The report was ordered to be printed, and as soon as this can be done, copies can be obtained at the rooms of the Board.

**The Report of the
Deputation to India.**

A FEW months ago we intimated that there was a good prospect of securing a site on Spanish soil for the reestablishment of the Institute for Girls in Spain, which for nearly four years has been located at Biarritz in France. It is with great pleasure that we can now state that the purchase of property in the city of Madrid has been completed on favorable terms. An ample area has been secured, two lots having been united, on one of which is a building which, with additions, can be used temporarily, and until a more ample structure can be built. The property already purchased has been paid for, but now that an adequate site has been secured, additional funds will be required to provide for the needs of this admirable institution, which means so much to the Spanish people. With great energy and long patience Mr. and Mrs. Gulick have labored to accomplish this result, and now that a location in every way adapted to the necessities of the case has been secured, it is hoped that the friends of the Institute will supply the funds needed for the completion of the enterprise.

**The Institute for
Girls in Spain.**

Two Conventions, which promise to be of unusual interest and power, are soon to be held in the city of Toronto, Canada. The first is the Ninth Conference of Officers and Representatives of the Foreign Missionary Boards of the United States and Canada, the sessions beginning February 24 and lasting for two days. This Conference has heretofore held its sessions in the city of New York, in the month of January. The change of time and place has been made to bring this gathering into close connection with the Fourth International Convention of the Student Volunteer Movement, which begins its sessions at Toronto on February 26, continuing until March 2. Preparations on an unusual scale have been made for this Convention. Colleges and seminaries from all parts of North America will send representatives, and some of the ablest missionary speakers of the country will be present. Mr. John R. Mott, who is Chairman of the Student Volunteer Movement, will preside and bring reports of the remarkable spiritual awakenings which have accompanied his recent labors in Japan, China, and India. This convention will have direct bearing not only upon the missionary work abroad, but also upon the spiritual life in our colleges at home. Those who can be present at one or both of these conventions are to be heartily congratulated. Those who cannot attend them in person should bear them on their hearts in prayer, beseeching God that this coming together of his people may be followed by rekindling of Christian life and missionary devotion among the followers of Christ, and especially among students.

**The Conventions
at Toronto.**

WE desire to return grateful acknowledgments for the increasing gifts to the American Board. We feel that in a measure the appeal of the Prudential Committee is being answered. We still urge the fullest efforts **Financial.** on the part of the whole constituency that there may be no more debt. The month of January shows that donations from the living were nearly \$6,500 in excess of last year, with a small shrinkage in legacies. Reviewing the five months of the year we report the following encouraging figures:—

Increase in gifts from the living, \$25,807; from the Woman's Boards, \$4,725; from Sunday schools and Endeavorers, \$1,023; for special objects, \$4,839. There have been losses during this period in legacies of \$9,179. The total increase is \$26,476. Apart from these receipts, there has already been sent to the treasurer the sum of \$62,972 upon the pledges made for the debt. We must urge a continued effort along this upward climb in the income needed by the Board. We shall not be satisfied until President Capen's plea for "a million dollars" is realized.

SOME delightful experiences come to the Treasurer of the Board in cases where friends enter heartily into the wishes of their relatives in making bequests to the Board. One such experience is connected **A Cheerful Giver.** with the record of the receipt, in the month of January, of \$500, the gift of Mrs. Mary Owen Hawkins, Providence, R. I. Mrs. Hawkins had planned, just before she died, to make a conditional gift to the Board of this amount, although she left no writing to that effect. Her daughter, desiring to carry out her mother's wishes, although under no legal obligation to do so, has sent this amount to the Board's Treasurer.

THE representation sometimes made that the pagan world is crying out for the gospel of Christ, is in one sense far from correct. The unevangelized need this gospel sorely, though they do not know that it **Pleading for Helpers.** is the gospel which they need. But their very ignorance and helplessness make a claim, inarticulate to be sure, but one which should be listened to by all Christians. The call from Macedonia which Paul heard was not from men who were eager to listen to him, for when he went to them they first put him in prison, and then bade him depart. The man from Macedonia represents the needs of the people and not their wishes. But there are certain sections of the world at present from which formal petitions are coming for the messengers of Christ. In India, and Japan, and China,—yes, we might catalogue the whole list of nations, and say that from some communities in them all there are calls for missionaries. That was an impressive incident which we recently recorded of the native Christians near Foochow, who spent a large part of one session of their quarterly meeting upon their knees, praying for the new missionary they hoped might come to them soon. There are souls waiting for the messengers of life, and asking God and men for these teachers of divine truth. Who will go? Who will send?

A CABLE despatch from our missionaries in Western India tells us that the funds for the support of famine children are exhausted. This means that 2,000 orphans, who, through the generous gifts of friends in America and elsewhere have been taken up by our missionaries within the past two or three years, are now absolutely without support. This number is in addition to the 1,300 other orphans of whom our missionaries have had the oversight, whose support is, at least partially, provided for. Our brethren, in a letter which preceded the despatch, tell us that they simply *cannot* turn these helpless children out upon the world, homeless and penniless. Their own salaries, meager at best, are drawn upon to the utmost, and they *must* have help. The flow of contributions from America, largely through the agency of *The Congregationalist*, *The Christian Herald*, and *The Advance*, which was so remarkable during the time of famine, has practically ceased. But though the means are exhausted, the work remains. Have these children been rescued only to die of neglect now? Aside from the claims of humanity, it may well be considered that our missionaries have now organized orphanages with complete arrangements for giving to the children such an industrial training as will soon fit them not only to provide for themselves, but will make them independent men and women, and a most valuable aid in the uplifting of India. A considerable portion of the funds contributed two or three years since for famine relief was wisely spent in giving work to the people, and in this way orphanages were built of a permanent character, so that all that is now needed is just enough to provide for the bare necessities of life and the instruction of these children. It is estimated that twenty dollars will suffice to pay the cost of supporting one orphan during a whole year of this industrial training. "The Committee of One Hundred on the Indian Famine Relief," of which Hon. William E. Dodge was chairman, has been disbanded, but we are glad to learn that many members of that committee have decided to unite with the Armenian Relief Committee, of which Spencer Trask, Esq., is the chairman, in making an appeal for aid for orphans, whether in India or Turkey. Miss Emily C. Wheeler, whose address is 40 King Street, Worcester, Mass., will act as secretary for both sections, and make appeals for contributions. Money may be sent to her or to Frank H. Wiggin, treasurer of the Board, who will remit it in the direction designated. The appeal is endorsed most cordially by missionaries of the Board in India, and by officers of the Board at home. But it should be distinctly understood that this is not a contribution to the missionary work of the American Board, but to be used solely for the support and training of famine children.

THE striking address given by Rev. Dr. S. E. Herrick at the last Annual Meeting of the American Board, at Hartford, on the "Function of Tragedy in Christian Missions," has just been issued in leaflet form by the Board, and copies can be obtained at its offices in Boston, New York, and Chicago. This adds another to the recent publications of our Board which ought to be fruitful in the intensifying of missionary enthusiasm.

A PARTIAL answer is now to be given to the earnest call from Japan for reënforcements, in the appointment of Rev. Morton Dexter Dunning and his wife to that mission. Mr. Dunning is a son of Rev. Albert E. Dunning, D.D., editor of *The Congregationalist*. He was born in Roxbury, Mass., was graduated from Amherst College in 1896, and from the Hartford Theological Seminary in 1899. Soon after graduation he was ordained and installed pastor of the First Congregational Church in Forest Grove, Oregon, where he has had a happy and successful pastorate. But while thus engaged in Christian work at home, he felt an inward call to carry out a plan to which he had given thought during his student days, of entering upon foreign missionary work. The need in Japan appealed to him strongly. Mrs. Dunning, whose maiden name was Mary K. Ward, daughter of Samuel Ward, Esq., of Boston, enters heartily into the purpose of her husband. Mr. Dunning has already started for his field, sailing from Boston February 12. Mrs. Dunning will remain in this country until the coming autumn, when she will join her husband. It is expected that Mr. Dunning will be connected with the Doshisha at Kyoto.



REV. M. D. DUNNING.

THE returns of the recent census in India are not complete as yet, but enough is known of the results to indicate marked increase in the number of Christians within the last decade. We have just learned from Bombay that in the Ahmednagar Collectorate the number of Christians is now close upon 21,000, whereas by the census of 1891 there were but about 6,000. Returns from other sections of India would seem to indicate a corresponding growth within the last ten years. This certainly shows a remarkable progress.

So little is said in missionary publications about work among Mohammedans that doubtless an impression prevails that practically nothing is being done for them. Those who consider the circumstances, however, will understand why there is such reticence. In lands where Mohammedan authority is supreme, no open propaganda can be maintained, nor would reports of any results be unattended by peril of the most serious kind. Yet incidents are frequently reported, showing that the message of the gospel is making its way among

Recruits for Japan.

Remarkable Growth.

Work among Moslems.

those who have most strenuously opposed it. We shall be glad to have any such incidents reported to us by our correspondents in different countries, and they may feel sure that nothing will be published that would indicate the source of the tidings, or from which continent of the earth the report comes.

OUR letters from Micronesia are singularly few and brief. Mr. Price, of Guam, writing early in November, reports the return of Governor Schroeder and family, who were in attendance at the services on Sunday evening after they reached Guam. Mr. Price says: "The crowd outside was large but very orderly, and we feel sure that the presence of the Governor in our services will serve to restrain these 'rude fellows of the baser sort' who have been disturbing our meetings. The room in which the services are held is quite inadequate to the needs of the growing congregations."

TRAVELERS in Mohammedan lands are often impressed by the devout manner of many of the Mohammedans, by their open confession of faith, their observance of the hour of prayer, and their outspoken monotheism. Their abhorrence of idolatry, or anything that seems to them to savor of it, such as the worship of pictures or images, counts in their favor. The strict prohibitions of their Koran against intemperance are often commented upon, and altogether a very favorable estimate is made of the results of the Moslem faith. Careful observers, however, who have had time and opportunities to make thorough investigation, bear very different testimony. It is said of the eminent African explorer, Joseph Thomson, that at the first he formed a very favorable opinion of Mohammedanism, but subsequently, after he had visited the regions in North Africa, he wrote as follows: "It was difficult to grasp the fact which had been gradually boring its way into our minds, with growing knowledge of Moorish life, that absolutely the most religious nation on the face of the earth was also the most grossly immoral. In no sect is faith so absolutely paramount, so unweakened by any strain of scepticism as among the Mohammedans of Morocco. Among no people are prayers so commonly heard, or religious duties more rigidly attended to. Yet side by side with it all, rapine and murder, mendacity of the most advanced type, and brutish and nameless vices, exist to an extraordinary degree. From the sultan down to the loathsome, half-starved beggar; from the most learned to the most illiterate; from the man who enjoys the reputation of utmost sanctity to his openly infamous opposite: all are alike morally rotten."

REV. DR. HENRY BLODGET, who was the pioneer of our North China Mission, and who is now residing at Bucksport, Maine, in feeble health, sends a note respecting the recovery of the lost communion cup and plate, an account of which was given in the last *Missionary Herald*. Dr. Blodget thinks that the cup and plate were brought to him by Mrs. Bonney, after the discontinuance of the Canton Mission. They naturally came into his hands, since he had been

associated with Dr. Bridgman for six years in the Shanghai Mission. He used them in Peking for several years at the communion services of the Chinese Christians, and in general meetings of all Christians, and he is greatly gratified at their recovery, when they were so nearly lost.

JUST as the pages for this issue were completed, a large mail has arrived from China, bringing, on the whole, very cheering information. Messrs. Perkins and Chapin have visited Lin-Ching and Pang-
Cheer from China. Chuang, and report that the state of the country was never more peaceful. It is true, brigandage exists to some extent, but it is believed that it is now quite as safe to tour and work in the interior as prior to the outbreak of 1900. Foreigners are treated with the utmost respect. The return of the Court to Peking is looked upon by the Christian Chinese as the final settlement of difficulties and the end of Boxerism. Mr. Stelle, of Peking, reports that in that city the church is in a promising condition. The Christians are aroused and active, and there is prospect of a winter of real spiritual growth and achievement. The outlook for the country work is also most hopeful. Altogether these reports, which we hope to give in full in our next number, are most cheering.

THE attitude of Russia toward evangelical preaching can be understood from the fact stated by Mr. Stapleton, of Erzroom, Eastern Turkey, that
Russia and the Gospel. although there is a Protestant Armenian community across the Russian border, the outgrowth of our mission work at Erzroom station, he can get no communication from these Christians, and he is not permitted to visit them at all. Russia does not mean to allow Protestants, or any dissenters from her established church, to gain foothold within her domains. But the lord of all the Russias is not the Lord of the universe, and in his own time and way He who is supreme will bring in his kingdom.

IT has often happened in foreign missionary work that the more restricted the supplies the wider the doors abroad seem to open, and the more
A Clear Summons. importunate become the calls for advance. There certainly has never been a time in the history of the American Board when the opportunities were more multiplied or attractive, and the summons to go forward seemed more imperative. The London Missionary Society, which is laboring under many financial difficulties, so that some of its constituents are suggesting retrenchment, says in a recent publication, "It seems as though God *dares* us to withdraw. We talk of having done all that we can reasonably be expected to do, and he answers us by throwing open the door to some new field of service whitening to the harvest." The same is strikingly true in the work of the American Board. If ever the Providence of God called to his people, by the wide opening of doors of service, he is doing so today. The open path through the Red Sea, walled in by waters solid as adamant, was no more surely a call to the Israelites to go forward than are the recently opened doors in many lands a summons to the church of Christ to move on toward the conquest of the world.

INDUSTRIAL TRAINING IN A MISSION TO UNCIVILIZED PEOPLE.

BY REV. GEORGE A. WILDER, OF EAST CENTRAL AFRICAN MISSION.

ON his recent return from deputation work in India, Secretary Barton was asked what, in his opinion, is the most important feature of the work in India at the present time. He replied: "The feature of the work in India requiring especial attention at the present time is the industrial work." To those of us who are accustomed to think that the duty of the missionary is limited to preaching, and to educating converts to read and to interpret the word of God for themselves, this statement of Dr. Barton's seems almost startling. And one may naturally ask, "Does he mean to imply that the church is called upon not only to evangelize and to teach, but also to civilize its converts? Did Christ, in his last words, or elsewhere, enjoin any such



MISSION HOUSE AT MT. SILINDA, EAST AFRICA.

duty upon his disciples? Whence comes this new doctrine?" It would be impossible to fully discuss the question involved, in a brief article, but a word may be written to justify the employment of industrial agencies in a mission to uncivilized nations.

ITS NECESSITY TO THE MISSIONARY.—Before looking into its effect upon the savages, let us glance at the value of industrial training to the missionary himself. A missionary finds himself hundreds of miles away from civilized centers, among a primitive people. His wife's stove reaches its destination with the oven door broken; the frame to her sewing machine smashed; two legs to the dining-room table eaten by white ants; the chairs all missing; and his own watch come to a full stop, which no amount of coaxing, winding, or praying will induce to go again. It will take months, perhaps years, to renew the broken parts from the homeland, at great expense. In the meantime the missionary and his wife, because they cannot make anything better for themselves, are compelled of necessity to live in

native made huts. Their shoes wear out, and the soap supply fails, and these unfortunate people gradually assume the appearance of Oriental religious mendicants! And were it not for the timely arrival of some fellow missionary with a mechanical turn of mind, they might speedily return to the homeland, spend the rest of their days in blaming the Board for sending them out under misrepresentations.

ITS FINANCIAL VALUE. — The building on the opposite page nearing completion is the home of Mr. Bates, one of the missionaries at Mt. Silinda, in the East Central African Mission. The stones for the foundation, the burnt bricks for the walls, the tiles and sawn timbers for the roof, the joists, the wall plates, the doors and window frames, and the boards for the floors, were all secured and manufactured on the ground by young natives, who in 1893 the mission found as wild savages, living in much worse hovels than are shown in the picture on page 104. These huts are large basket-like, grass-covered structures, which lions successfully tear to pieces. The picture on the next page shows two of these young men sawing joists with a pit saw in the great Silinda forest. The mission has now erected ten burnt-brick buildings, most of the work on which was done by the Africans who have learned all they know from the missionaries since 1893. Most of the time there have been only two missionaries on the field. These buildings were put up at one half the amount it would have cost to have had them erected by European contractors. So far, then, it would appear that unless these industrial operations take the missionary from more important work, it is wise for them to instruct the African natives in industries.

Let us now determine upon how much value it may be to the savage. In the very first place, in order to make a correct estimate of the need of industrial training in this field, it must be borne in mind that the Bible record from Genesis to Revelation deals wholly and exclusively with civilized races. Neither prophet, priests, Christ, nor the apostles had aught to do with savages—at least, so far as the records tell us. It is only as this truth is kept in view that the influence of the missionary's civilization over the savage can be realized.

ITS POWER OVER THE UNTUTORED MAN. — It is an effective method of gaining and holding his attention. Call to mind a people whose natural business is plunder and the accumulation of wives; whose national pastime is beer drinking, and whose recreation is satisfying lust; whose god is their belly, and whose creed is, Let us eat, drink, and be merry, for tomorrow we die: whose whole life is spent upon the ground, whether in travel, work, eating, or sleeping. Now let the missionary attempt to reach these people in a conventional way. Let him preach to them of righteousness and judgment to come; let him tell them that God is, and is a rewarder of them that diligently seek Him; that He loves them and demands their entire love, and that He is angry with the wicked every day, and what is the effect? Generally this, the barbarians look at each other and remark, "Whatever is he talking about?" Now let the same missionary put a few stitches into a man's back, torn by a

lion; mend the broken lock to his gun; turn a water furrow over his garden, famishing with drought, and at once the attention of the barbarian is gained, his interest in and his respect for the missionary established, and his gratitude aroused. Shown earthly things, he, not like the Pharisee, believes, and so is more ready to heed heavenly truths. The heedless nature-man is now listening to spiritual truths to which at first he would give no attention. Important initial steps have now been taken towards reclaiming the barbarian's character. Incidentally, too, the missionary has learned the truth that a savage listens better with his eyes than with his ears!

It arouses moral consciousness and trains the will. Industrial train-



A SAW PIT IN THE EAST CENTRAL AFRICAN MISSION.

ing is of great importance in helping the child of nature to arouse its sense of obligation to moral law. Take, for instance, a little girl whom the missionary rescued from domestic slavery. Clothed in a few beads, she knows and can learn little about modesty. Shifting largely for herself since her babyhood, she is versed in all deceit and cunning, and has made the discovery that a savage child can exist by the use of her wits and very little manual work. Let the missionary lady, taking up the Christian woman's burden, put a broom and dustpan into this Topsy's hand, teach her how to sweep clean and to dust thoroughly, taking out all the rugs, mats, and furniture from each room once a week, cleaning and returning them each to their appropriate places. Put her to washing dishes; the glasses by themselves in hot soap-suds, that they may shine like crystal; the silver by itself, that it may not get

scratched; the crockery wiped upon a separate towel, and each piece put back in its proper place; and all this three times each day. Under this daily discipline this child begins to grow more attentive, careful, thorough, industrious, and is learning the value of time; and under the diligent eye of her mistress she finds it difficult, at least, to be dishonest. Note in passing, that she does not do all this from principle, for she has none, but simply because her environments compel her to. Yet to a thoughtful observer it is patent that this training is doing as much and probably more than the reading lesson, or even the missionary's sermons, to arouse in Topsy her moral consciousness, and to reveal her obligations to moral law.

This simple and common example is given since it not only is at once correct and typical, but it also illustrates clearly what seems to be the divine idea in regard to industrial training in such missions, namely, that it is almost a necessity. To maintain a high tone of even the outward form of Christian civilization in a household surrounded by environments wholly demoralizing requires strenuous efforts on the part of the housekeeper, and a stern, diligent discipline of the forces at her command. It would be foolish economy, indeed, to send out servants with the missionaries. True, this kind of industrial training, which includes housekeeping, cooking, and sewing is not contemplated by the Board, and no special provision made for it. Yet every missionary lady who lives among untutored people fully realizes its necessity, and some are inclined even to neglect this duty, choosing rather the easier and more agreeable (to them) occupation of exhorting the heathen. These desirable results which are so patent in the drill of the household may be equally seen in any and all the industrial occupations to which any of the barbarians may be put. As the boys temper the clay, mould the bricks, stack and burn them in the kiln, saw the logs, and engage in any other industrial occupation wherein they are taught to see, handle, and conform to fact, wherein the slightest deviation from the rule entails a certain result of visible evil, wherein they see spiritual truths in terms of things, their moral natures begin to arouse from their slumbers, and they are on the high way to have their characters reformed. Circumstances make the man, and even a superficial observation of such a people as they pass under this discipline will prove the correctness of the assertion that manual training offers peculiar advantages for cultivating the executive ability and for directing the will toward virtuous purpose. The negro race receives some good from the discipline it received while in slavery.

ITS VALUE TO THE CONVERTED BARBARIAN.—Again, after the barbarian is converted, a distinctive value of industrial training appears. An important difference between the New Testament convert and a converted African of today is that the former was clothed and in his right mind, while the latter is in his right mind but not clothed, and there is nothing in the gospel that might even hint to the converted nature-man how to make a shirt. It is an interesting psychological phenomenon that when the guilty conscience first hears the voice of the Lord, from the time of our first parents to the African savage, immediately the desire arises for the possession of a shirt. And it is

a suggestive fact that we are told that the Lord God made for Adam and Eve clothing to take the place of the flimsy girdle, which in their extremity they had manufactured out of leaves. This illustration fairly suggests the tremendous duty devolving upon somebody of enabling this man to discharge the obligations which have been imposed upon him by the new relations in which his conversion have placed him; the duties to himself, to his wife, to his family, the church, and to the world lying in darkness. He has been taught how to die, but he must now learn the more practical and present duty of how to live. Indeed, I might almost say that he is not ready to die



NATIVE-MADE HUTS AT MT. SILINDA.

until he has learned how to live. It is very suggestive to call to mind right here that Christ does not take the attention off from this world and limit it to another. He emphasizes the truth that the kingdom must come and His Father's will be done on earth. He prays that His disciples be not taken from the earth. He says He came that they might have life, and have it abundantly. He insisted that the kingdom was within His disciples.

To return to the convert again; he probably will apply himself diligently in learning how to read, only to be disappointed in finding out that there is no magic in the printed page, and that the missionaries' powers and resources are still beyond his reach. Possibly somebody may suggest that the missionary might help him out with some of his old clothes; yes, in point of fact,

they often do. But if the missionary is as successful as he ought to be in winning converts, the old clothes won't go far, even if the converts should do as two brothers did with Mr. Lindley's trousers — cut them into two, and both came to church, each wearing one leg!

Of course in this connection it is natural to think of the civilized and commercial communities which are slowly yet surely locating over the face of the African continent, and hope that they may be trusted to civilize the mission converts, and indeed, all the savages. Unfortunately these centers are not generally religious or philanthropic. The most they might give them is an ungodly civilization, which though it might not doom him, would greatly retard the salvation of the African. Indeed, so long as the sentiment rules from the Cape to Cairo that the "raw Kaffir" is more docile and cheaper than the partially civilized, just so long must the duty of making the African something more than a drawer of water and hewer of wood devolve upon the church. For surely it would be folly to leave the converted savage to work out his own salvation in his heathen environments. Imagine a man with his former occupation of raiding his neighbors' cattle, of dealing in slavery, gone because of his stand as a Christian. Imagine him called upon to clothe and support himself and one wife instead of depending upon many wives, called upon to discharge his Christian duty to the church and to the world at large. How is he to accomplish all this? Difficulties gather round him thick and fast, and special danger arises. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." Shall there be no sympathy for a man thus tempted; is there no duty to discharge toward him? The better way is to give him a training in life's industries, in order that he may be able to save himself.

In short, then, industrial training in a mission to uncultured people is, first, not to civilize him in order that he may be Christianized; second, not as a business venture to enable the missionaries to become independent of the home churches, nor, indeed, would I claim for it as much as some seem to do, namely, that the workshop will make a "stupid blockhead . . . bright in intellect," and a "hopeless truant . . . a sturdy Christian character." But industrial training is of great use, to economize finances; to arrest the attention; to establish respect; to gain authority; to relieve suffering; to dispel superstition; to impart an appreciation of the value of knowledge; to make the untutored man realize the value of time; to teach him the dignity of labor; to inculcate in him prompt obedience; to show him that he must obey the commandment, "Six days shalt thou labor and do all thy work;" to teach him honesty; to help him to take the initiative; to give him independence; to reveal his own powers to himself; to force him to assume personal responsibility; to arouse his moral consciousness; in a word, to make the savage who has become *willing, able* to support and propagate the institutions of the Christian religion.

PASTOR PERUMARL, OF THE MADURA MISSION.

BY REV. JAMES C. PERKINS.

A VERY choice spirit has lately left the Tirumangalam station of the Madura Mission for service above. Pastor Perumarl was converted when a young man of eighteen or twenty years; was educated in the schools of the mission, and became first a teacher, then a catechist, and finally a pastor. He told me of the first time a missionary ever entered his mother's house, and with what mingled feelings of shame and gladness he stood behind the door, unseen by the missionary but listening to his words. As he was a high caste man, and had been taught that only low caste people would accept Christianity or harbor Christians, he was ashamed to have his caste men, who stood about the door, see him talking to the missionary. As he was afraid that the missionary might cast some spell over him and thus make him a Christian, he hid behind the open door as it swung back against the wall, and listened to the words of the missionary, who had been asked into the house by his mother.

The missionary, who was the Rev. James Herrick, so long connected with the history and development of that station, little knew where his words were taking effect. His aim and fire were directed at the mother in front of him, but the shot was rebounding and striking the son, behind the door, of whose presence the missionary was absolutely ignorant. Perumarl became a Christian, and it was not long after the above incident that the missionary found in him a sympathetic helper who always stood by his side when he preached Christ on the streets of that village.

This raw village youth was taken, educated, and made a Christian preacher. For a number of years he was the only native pastor in the Tirumangalam station, and did the work now done by three pastors. This gave him a wide and accurate knowledge of the whole station, so that he was of great assistance to the missionary in charge, touching the management of the station.

His was a singularly sweet and guileless character. Many times have I said to myself, as I noticed him coming into the compound or my office, "Here comes Nathaniel, an Israelite in whom is no guile." This was so refreshing in a land where there is so much of guile, nay, so much of lying; and as this man's truthfulness was so universally known among the Hindus, great credit was reflected on the name of Christian.

In the Shanar riots of 1899, a powerful high caste man of Perumarl's village, with his friends, plundered the houses of two Shanars of the place. The pastor and other villagers looked on and saw the whole proceeding, but they could do nothing to prevent the plunder. Later the pastor came to me and said, "Sir, I am likely to get into trouble, as that powerful man has told me that if I testify against him he will destroy my crops, burn down my house, and poison my cattle; and if the officials summon me I will have to tell what I saw." When the British officials came to the village to investigate, they found the houses sacked, but such had been the powerful influence

of the head man that no one dared testify against him, and the pastor had absented himself that he might not be questioned. But certain of the heathen told the officials, "If you want to get at the truth of this matter call the native pastor and he will tell, for he never lies." The pastor was summoned, told the true story, and the powerful culprit was arrested and committed.



THE NATIVE HELPERS OF THE TIRUMANGALAM STATION.
(Pastor Perumarl has a cross on his breast.)

Another incident showing the character of the man is the following: He was a great favorite among the high caste Hindus because of his gentlemanly bearing and because he was a high caste man himself. He had often visited the residence of the Hindu judge of that section. Once the judge said to him, "Pastor, I am glad to have you here, but if you will persist in talking of your Christ, I wish you would not come." The pastor went no

more to the judge's house. About six or nine months later they met on the road, and the judge said, "Pastor, how is it that you do not come to my house any more? you have not visited me for months." "Sir," answered the pastor, "you said I could not speak about Christ, and speaking about him is my life, so I could not go to your house." "Oh," said the judge, "I did not mean that. The truth of the matter is, I was irritated because you were making me believe in him in spite of myself. Come again, and you may talk of him as much as you like." They were then near a new and partially finished house, and the pastor said, "Here is a vacant house. Will you come in with me and I will pray to my Saviour that you may be blessed." They went in and the Christian kneeled and prayed, while the Hindu stood with bowed head, listening to the prayer to the God he had never worshipped, but whom he more than half believed was the only true God.

The translation of Pastor Perumarl is to me a personal loss, and I shall never forget the happy hours spent in his company as he journeyed with me, visiting the various towns and villages of his pastorate, and I have written the foregoing gladly, as a slight tribute to the worth and character of one whom I loved, and who was one of the truest Christians that I have ever met in any land.

A LETTER FROM REV. F. COILLARD, OF THE BAROTSE MISSION.

WE are glad to share with our readers a letter just received from Rev. F. Coillard, of the Barotse Mission, that brave missionary of the French Evangelical Society, who has for years been the leader of its mission among the Barotse on the Upper Zambesi River. The mission has experienced sore trials in the death of many of its members, as well as in the fickleness of the Barotse, who at times have seemed ready to accept the gospel, only to fall back into unbelief and hardness of heart. But M. Coillard, with his associates, has labored on with apostolic zeal and self-sacrifice. Nearly a year ago a letter of sympathy and appreciation in his heroic work was sent him by one of the secretaries of the American Board, and the following reply was received on February 5. Aside from the interest felt in M. Coillard and his work, the letter is prized because of its reference to the coming among the Barotse of Kanjundu, the chief of Ciyuka, of whom we have learned so much through the reports of Rev. Mr. Currie, of Chisamba, in our West Central African Mission. Some account of this Christian chieftain may be found in the *Missionary Herald* for March, 1900, page 109. In one of his last letters Mr. Currie reported that Kanjundu was to start with a caravan composed principally of Christian young men, and would visit the king of the Barotse with the main thought of "telling him *The Words*," a phrase by which they mean preaching the gospel. It is a distance of some seven or eight hundred miles across Africa, from Bihe to the Zambesi, and Mr. Coillard's letter brings us the first tidings of the arrival of this caravan, and of the strong

impression produced upon the Barotse by the Christian bearing of these converts from our West African Mission:—

LIALUYI, 4 November, 1901.

Dear Brother in Christ:—Your very kind letter of March 25th came to hand at the end of July, just as I was leaving for a long journey to the Victoria Falls, and this is the reason why I have not yet thanked you for it. The expression of your interest in our mission, and the assurance that many in America, as well as in England, bear us up in prayer to the throne of grace, touch me very deeply. Never more than now have we needed the intercessory prayer of the people of God. We are now mourning over the recent death of Madame de Prosch, the wife of our devoted doctor—a most genial, gifted, and loving lady, whose whole heart was in the work. Of the twenty-five workers who came to Barotseland in 1898 and 1899 only *two* remain in the field. All the others have been compelled to return home with broken health, or have been removed by death. We are sadly reduced, and, indeed, we cannot think of each other without apprehension, as the state of health of the few remaining is anything but satisfactory. We verily sow in tears, and for us this is not a figure of speech. But although crushed down and torn in our deepest affection, we are not discouraged. We believe in the promise of the harvest. It is a great grace that we should be called to fill up what remains of the sufferings of Christ for the sake of the church. We have not as yet seen an awakening among the people; but our schools are well attended and are flourishing, the people are of an easy access for evangelistic work, our congregations on the Lord's Day are good and serious. When the long expected showers come, then shall the seed spring up even where we probably do not expect it—and I think the time is near.

We have here the chief Kayundu (Kanjundu), a good band of Christian young men among his followers, from Mr. Currie's station. They have taken a bold stand as Christians, and have caused no small astonishment among our Barotse. Every Sunday at the principal service they stand by themselves and sing us most heartily one of their hymns. Last Sunday the chief spoke, related his conversion; few could understand him, but one of his young men, and then our prime minister, himself a Christian, interpreted him to the people. I understand that the whole week it was the talk of the town, and specially of the head men. The black tribes generally despise each other; the Biheans despise the Barotse, whom they call the "Go-naked," probably from the scanty loin cloth they used to wear long ago; the Barotse despise also the Biheans, whom they think more corrupt (!) than themselves. It is why they wonder so much in seeing and in listening to them. "What!" they say, "those people are Christians and they come to teach us!"

It so happened that we had many other Christians from the Lake Ngami, from different parts south of the river. They all stood up, and many gave their testimony to the power of the grace of God, and gave also some burning words of warning and exhortation. As I have said before, I repeat most emphatically, while the heathen Biheans make on our borders a thrifty trade in "black ivory," it is the mission of your Christian people to be occa-

sionally, in their travels, the light bearers among the tribes still lying in darkness. God bless them!

Many thanks for the *Missionary Herald*, which has come like an old friend.

Mr. Currie wrote to me about a conference to be held in June next. I fear I may not be able to attend, as our own conference, coinciding with the arrival of a new band of workers, is to meet 300 miles down the river, at the same epoch. I am exceedingly sorry for it, for I have nursed for years two great desires which I fear are not likely to be fulfilled — one to visit America, the other to go to Bihe and see your mission. May the spirit of God preside over that meeting!

Believe me, dear sir, your brother in the Lord,

F. COILLARD.

LETTERS FROM THE MISSIONS.

Austrian Mission.

CONTINUED PROGRESS.

DR. CLARK writes from Prague, January 16: —

“Sunday last I spent in Vienna, where there is much to cheer in our Bohemian Mission. In the morning I preached in the seventeenth ward, where Brother Miloslav Kovár labors. With the help of a colporter he carries on work, too, in the twentieth ward or division of that immense city. In the afternoon I preached to over two hundred people in the tenth ward, in the fine large gospel hall built by the help of our Scotch friend. This growing work, with its Y. M. C. A., its publication work, its ‘Blue Cross’ temperance mission, reaching out into other provinces, has work in two other wards of Vienna. Through the help of our Scotch friend we have

been able to reënforce the Vienna work by transferring Brother Jaromir Kovár from Pilsen to the great metropolis. The work is well organized, well manned, and most promising. The mission in Vienna is, as you know, quite new, and yet we have there today two churches, two Y. M. C. A.’s, a Blue Cross society with statutes allowing its activity in all Austria. Three preachers and two colporters make a good working force there for the present.

“Through the Scotch and the American Bible Society helping us, we have circulated, in 1901, over 20,000 copies of the Scriptures. I am glad to report that Brother Porter’s health continues good. His return to this field has lifted a great burden from weary shoulders.”

Western Turkey Mission.

RE-ENFORCEMENTS WELCOMED.

MISS LOUGHRIDGE, after reporting her arrival at Cesarea, November 2, writes of the glad reception given her and of her delight in the outlook for the work in which she is to be engaged. Miss Cole, who accompanied her, and

who is to be in Dr. Dodd’s hospital, is proving to be just the person for the place she is to fill.

From Smyrna Mr. Bartlett reports the arrival of Miss Halsey, greatly to their delight and satisfaction. Being a thoroughly trained kindergartner she will be

able to meet a call which has of late been imperative. Mr. Bartlett writes:—

“The kindergarten has a larger number of pupils than for several years before, and the enthusiasm of both teachers and pupils is most cheering. There are now more than seventy pupils, and about half of them are little tots, from three to four years old, and in regularity of attendance they are not behind the other schools. Both the boys’ and girls’ schools are already cramped for room, and are doing better and more satisfactory work year by year, for which we are very thankful. Yet the direct evangelistic work in this field is utterly out of proportion to the needs of the

case, giving us great cause for regret.

“We seem in positive danger of losing some of the few places we now have in hand, for we have not funds enough to support the laborers now dependent upon us, but are obliged to supplement their allowances with such help as we can solicit from friends, in addition to our appropriations. We must either do this or drop at least one of the places we have long been trying to cultivate. And now if we are required to pay for repairs, taxes and insurance from our appropriations for the regular work, we see no possible hope of continuing the work as it now stands. The calls for help are many and urgent.”

Central Turkey Mission.

THE WORK AT AINTAB.

PRESIDENT FULLER, under date of December 12, writes of the good work being done in the college and among the churches of Aintab. The number of students in the four college classes is larger and the grade of work higher than ever before. The preparatory schools in the mission are developing in a helpful way, and hereafter a better class of students will be brought into the college. Dr. Fuller writes:—

“Recently Professor Levonian’s fiftieth birthday, coinciding as it did with the twenty-fifth anniversary of his beginning work in the college, was made the occasion of special fêtes and congratulations on the part of his friends and associates. The review with which he then favored us, of the principal events and changes which have come under his observation in this field, was exceedingly graphic and full of the highest encouragement and hope for the cause to which he has given his life. Along with other things, he stated that when he was beginning his higher studies there was not a native teacher in this field outside of the Protestant com-

munity competent to give the instruction now required by the seventh class in college. In speaking of his early associates, he referred very touchingly to the crown of suffering and martyrdom which now rests upon the head of so many of his boyhood friends. Such an outlook over the events of even forty years is a great inspiration to any who are tempted to give way to discouragement among the sometimes monotonous duties of daily service.

“We are all greatly rejoiced and heartened by the rescue of our Board from the irksome and very discouraging burden of debt which has so long been a clog upon all enterprise in the field. We now venture to hope that the proposed Home Missionary Society for this field may get the encouragement needful to set it fully at work, and that at last the college may hope for a hearing and response to its urgent plea for ampler means for its rapidly growing needs.

“The girls’ seminary has timely and efficient reinforcement in the coming of Miss Isabel B. Trowbridge, who has received a specially cordial welcome in this field where her father and mother

so long labored, and where her childhood associations were all formed. Her perfect command of both the Turkish and Armenian languages prepares her for efficient work from the first. Dr. and Mrs. Shepard are returned from their vacation, leaving their children at school in America. Miss Hodges comes with them as a volunteer aid in carrying on and enlarging the industrial work for women, to which Mrs. Shepard has given so much thought and effort. They are making their home for the winter and spring in Diarbekir, but are intending to return to Aintab at the beginning of the next hospital year, in September. Mr. Sanders is again at his work among the churches, encouraging the pastorless flocks under his care, to keep their own folds till the present class in the theological seminary shall be ready to take up their duties in the field. The general condition of the larger churches in this region is unusually good and hopeful.

"Perhaps the most interesting movement in this city at the present time is a marked and widespread interest among the young people of the Gregorian community in regard to Bible study and personal religious life and effort. Very few who are known as Protestants ever attend these meetings, and the effort is to make it distinctively a revival within the Gregorian community and church. The movement has already made considerable progress, and seems to have secured the recognition of the influential men in that communion. We look with deep interest and hope to its further development."

THE OUTSTATIONS.

MR. SANDERS, of Aintab, reports his usual fall trip to the churches east and northeast of Aintab, mentioning particularly the condition of the churches. We will quote from his letter what he says of a few of these outstations:—

"From Jibbin our road to Oorfa lies through very interesting territory. The

number of ruins shows that at one time it was studded with churches, which have disappeared. As all the churches here were built with apses, very large in proportion to the size of the church, it is impossible to mistake the ruin of a church for anything else, if you have the foundation left so you can trace its shape. But all these ruins now only show to what a degree the candlestick has been removed out of its place. Near Oorfa are many sites, which must have been great and strong cities in ancient and Crusader times, but no one has worked them up, so far as I know.

"Oorfa seems to be prospering under its new pastor, the Rev. Asadoor Leghogan, formerly of the Harpoot field. The Syrian congregation is having a fairly good year. I do not see, however, that the congregation grows any. They have lost an unusual number by death the past summer.

"My stay in Severek was nearly two weeks, and very satisfactory. Except the days of arrival and leaving, I had services every day but two, and a wedding on one of those days. As they have not had a regular preacher for so long, of course they feel very discontented, but on the other hand, one of their own boys will probably go to them the coming summer, and they are so happy in that that they are patient meanwhile. But even though so long without regular pulpit supply, except a brief period last summer, they keep up their services regularly. This is also true of Germich, Adiaman, and Behesni. Of course the congregations are quite small, but the church is held together perfectly. Two very hopeful candidates presented themselves, and were accepted unanimously by the church. What pleased me most of all was, however, the way the church yielded to Christian motive when the latter was brought to bear upon them. The church members have stood the trial of the period of unintentional neglect very well. The mem-

bers of the congregation, however, not church members, have had their children baptized in the Gregorian church, and in great measure have kept away from church. When I was there most came back. In the preparation for communion I had, as is the custom of the country, talks with all members reported refractory, and with the exception of one or two, who refused to come at all, the talks were very satisfactory. I especially enjoyed the noon prayer-meeting before the communion and preparatory to it. Several members who had been in fault confessed their faults, and the whole meeting was very manifestly under the power of the Spirit. Naturally after such a meeting the communion service was a very precious occasion.

"Our community is suffering very much from their not having a boys' school. They feel afraid to open one. My own opinion is that they are more in fear than the facts warrant, but we might feel differently if we were in their place. Very many of the people there differ from the prevailing opinion, but yield. There is a girls' school which is fairly successful. Political affairs are in a very sad condition, there being very little of anything like law or order. Just a couple of days before I left, a caravan was plundered of something like \$2,500 in money and goods — equivalent to five times that sum in America — within six

miles of the city, and yet up to the time I started, practically no notice had been taken of the occurrence by the government. So far as we are concerned it makes no difference, for guards are always given us. It is, however, pretty hard for the people, and they are fast losing trade.

"I was very fortunate in being able to make an arrangement with Professor Krikorian to be with me in Adiaman and Behesni. The college faculty acquiescing in the arrangement, Professor Krikorian was to meet me in Adiaman, but as I was unavoidably detained, he had preceded me by two days — days which he had used to great advantage in getting hold of the people. We had services twice a day on the week days and four times on Sunday. Here, too, they have been without a preacher, even during the summer vacation, for over a year and a half, and though the services have always been kept up, the audience, so far as we could learn, consisted of a very few persons. When we were there they came in very well, and if we had a good preacher would no doubt soon get to the old time congregation of fifteen years ago, which taxed the capacity of the church to its utmost. That congregation was, however, largely composed of Gregorians, who now do not come to our services nearly as much as they used to."

Eastern Turkey Mission.

THE EARTHQUAKE AT ERZROOM.

SOME facts in regard to the earthquake at Erzroom will be found in our January number. Another brief letter comes from Mr. Stapleton, dated December 14, written six weeks after the first shock occurred. Some further facts may be found in an editorial paragraph in this number, and the photo-engraving upon the cover will present to the eye one scene in connection with the earth-

quake. In this latest letter Mr. Stapleton says:—

"The shocks, though slight, continued until today, when we had another heavy one, but I think the only harm it did was to frighten the people again, and they were ready to flee from their homes. Almost every day we feel slight shocks, and this is the thirty-sixth day since we had the first heavy one that did so much damage.

“As to our buildings, the large missionary house has received little damage, but it must be repaired in the spring by the plastering of the rooms where the walls are bare, the rebuilding of chimneys, and the fixing of the roof so as to keep the rain out. As far as I can see now, two hundred dollars will repair the loss on that building. But not so on the girls' school. This building was old, and perhaps suffered more on that account. At any rate, the upper story was condemned by the authorities, and it was considered best to pull it down, for the safety of all. The boys' school might be considered to have received

the most damage. This building stands alone, is quite large, and is not bound from side to side, as it seems to me so large a building should be.

“We do, indeed, thank God that he has kept us through it all, for although a few of the children in the orphanage have been sick, yet so far all has gone well. We have had the peace which passeth all worldly understanding. Our little son does not seem to have suffered from his advent during such a rough time. He is doing finely, while his mother is again able to look after the sick.”

Marathi Mission.

VADALA. A MISSIONARY'S WORK.

REV. HENRY FAIRBANK is now laboring at the outstation of Vadala, known heretofore as Wadale, the orthography having been recently changed. This place is about twenty-six miles north of Ahmednagar. The account here given of the work of this station will be found to be most interesting.

“Vadala is the center of a district which has in it ten churches, eight pastors, with over 1,700 baptized persons, of whom over 1,000 are communicants. There are, I suppose, more than 1,000 inquirers now receiving instruction and waiting for baptism. There are nineteen village schools, and two higher schools. The village schools teach three grades. The station schools teach five grades and fit for the High School and Normal School in Ahmednagar. There are in these schools some 600 or 700 scholars. Some half-a-dozen new towns are clamoring for schools, and promise a large number of pupils in each place. There are seven preachers and seven Bible-women, *i. e.*, women who gather their country-women together and preach to them and teach them hymns and Bible passages. Practically, though the

name is discarded. I am the bishop of this community, and do the best I can to keep the native agents at work, and lead them into better ways of doing their work.

“Once a month the workers get together for conference and to receive their pay. At such times we have free discussions on doctrine and policy and methods of work, and reports are given by all. During the month I tour as much as possible, see that schools are taught properly and preach to the people. Just now I am away from home. I have visited in the last three days a dozen villages, most of them villages where we already had workers living, but some new towns, where there are inquirers coming forward to embrace Christianity.

“There is a wonderful stimulus to one who gives his whole heart and soul to the life of this people, and realizes that Christianity has a message of peace and uplift for them all. The verse that I have felt impelled to preach on in several places has been, ‘Blessed are the poor in spirit for theirs is the kingdom of heaven.’ They are literally poor in their spirit, groping around for the knowl-

edge of the true God and eagerly following where they are led. Another message also has to be given to them over and over again, and that message is comprised in the first and second commandments. Especially in the new towns, idolatry and a belief in many gods is rife, and it will take constant teaching to eradicate these beliefs and practices from their minds and lives.

“The two classes that are embracing Christianity are the two outcastes, or pariah castes, Mahars and Mangs. The Mahars have their household gods, little plates of silver with the image of Khandoba, or Bahiroba, or Krishna, or some other god stamped on them. These the women especially worship every day. The Mangs are devotees of the Death-mother, the Cholera-goddess, and have the disposal of all offerings at the shrine of the goddess; cocoanuts, or bread and rice, or sometimes a piece of money, or a garment of some kind, fall to their lot at different times during the year. The Mahars find it easier to give up their household gods than the Mangs do to give up the worship of the Cholera-goddess, because the latter represents a money value, while the former does not. One very encouraging thing on this tour has been the friendliness of the upper castes. They have asked for Christian teachers in several villages, and as far as I can, I plan to grant these requests, for the children who grow up in our schools are much more friendly than the older folks. Another encouraging thing is the readiness of the people to give for the support of their pastors and teachers. It is a difficult thing to ask them in this time of destitution to give for anything, but the people themselves are taking the lead in the matter, and are promising small sums for their pastors and for their teachers. Such action is thoroughly encouraging and I shall help on the good work in every possible way.

“On all sides the prospects for aggressive Christian work are unusually prom-

ising. The Deputation of the American Board that visited us in September and October did us much good. Their counsel and words of sympathy and cheer remain with us.”

GROWTH AT RAHURI.

DR. BALLANTINE reports the death of Rev. Mr. Olio, who for forty years has been pastor of the Rahuri church, a faithful and good man, who was universally beloved. Dr. Ballantine writes:—

“Since his death our church met together and decided to give a call to a young man named Jacobrao Salave, a teacher of the mission high school in Ahmednagar, and leader in its Christian Endeavor Society. He accepted the call, and was ordained as pastor of our church last week Tuesday—the very last day of last year. We had a very interesting day of it. Many friends from Ahmednagar and Vadala, including Dr. Hume and Mr. Fairbank, were present on the ordaining council. Everything passed off well, and every one seemed disposed to congratulate us on having secured so good a man for a pastor. Jacobrao is full of zeal, and is already working with heart and soul in his new position as pastor.

“I have been obliged to appoint a new Bible-reader, who could especially reach and teach the people of the Mang caste, who are clamoring more loudly than ever to receive the gospel. I went over last Sunday to a neighboring village called Dewlali, and there I found some forty Mangs ready for baptism. Three Sundays previous to that I baptized thirty of the same caste in a large town named Belapur, twelve miles to the north of here. Thus the work grows, and as it increases I feel it my duty to enlarge my corps of teachers and preachers, although the money for paying for any such increase is not in sight. When, however, there is so much urgency for instruction from the people on all sides of us, not only for them-

selves, but for their children as well, it seems absolutely wrong to refuse them.

"Last week I had an urgent request for a school teacher, from a small village about eight miles southeast of here. They said they would pay half the expenses of the school, and yet I felt obliged to refuse their request, simply because I am running way behind with

my expenses in this field as it is now, and it does not seem right to hand over charge of this district to another person with a debt hanging over it. Can you please tell me how my appropriations can be increased even a little more? Where so much can be done with a paltry sum, say two hundred dollars, it does seem a pity that I cannot secure that amount."

Ceylon Mission.

RESULTS IN THE MEDICAL WORK.

DR. ISABEL CURR writes of some of the patients at Inuvil, especially three who have been brought into the Christian life. Of one of them, who was deficient in both sight and hearing, Dr. Curr writes:—

"She has now a very happy face, and is rejoicing in her Saviour. She is much better physically, and is so grateful that she can use her hands and feet a little, and she is specially pleased that she can read the Word of God. The mother of one of our nurses has been an invalid at home, but has lately been in the hospital, and has at last received baptism. She has another daughter who is a Christian, but two unmarried daughters are strong Sivites, and these latter were much opposed to her baptism. We rejoice that grace was given

her to come out for her Saviour. She now has much peace and comfort in believing. Still another case, of a poor woman who came with her husband from a little island off Jaffna, a distance of two days' journey: she had a fatal disease, but before she died she was willing to confess Christ and receive baptism.

"We have had several good moonlight meetings in the bungalow, when thirty or more of the heathen men from the village turned out and listened attentively. Oh, that we may have showers of blessings in this place, and throughout all Jaffna soon! The village children are coming out well to my Sunday school, and I am looking for great things to come to the village through them. Even now some of them, I believe, have given their hearts to Jesus."

Foochow Mission.

WORK FOR YOUNG PEOPLE.

MISS HARTWELL reports that the recent meeting of the Christian Endeavor Union of the Province of Fuhkien shows that there has been great growth in membership, the societies connected with English churches now numbering about 2,000 members, and those connected with the mission of the American Board showing a gain of about fifty per cent. This is spoken of as the result, under God, of the National Convention and

especially of the visit of Dr. and Mrs. F. E. Clark.

Mr. Hinman, of Foochow, reports his attendance, with Mrs. Hinman, Mr. Beard and a native pastor, at the third National Convention of the Chinese College Young Men's Christian Associations. The meeting was held at Nanking and was a very profitable assembly. Mr. Hinman writes:—

"Among other interesting sessions was a conference on the general theme

of 'The College as an Evangelizing Force.' By the nature of the theme, those schools only were specially considered which receive both non-Christian and Christian students, and I am glad to say that Foochow College took rank among the first three of the thirty-three institutions represented in its showing of evangelistic influence. It was the only school, not distinctively a theological school or a school for Christian workers, in which all the native teachers were Christians. The larger part of the conference, however, was taken up not with reports, but with helpful suggestions from Mr. Mott, Dr. Sheffield, Rev. Timothy Richard, Mr. Lowry of Paoing-fu, and others.

"Mr. Mott came down on the steamer with us to Foochow, expecting to remain a couple of days and hold several meetings, but when he arrived, found that he must leave at once in order to make his engagements in India and Ceylon.

"Almost as soon as we had returned

occurred the Annual Meeting of Mission helpers, lasting through seven days. Encouraging progress seemed to be evident in every direction. The Native Missionary Society at their meeting decided to place another man at their new chapel in the city, in place of the one who died of the plague last summer. The Pastors' Association adopted a course of study to be recommended to the preachers of all the stations, and classified them in three grades, only the highest grade being candidates for ordination.

"I want to report to you quite a remarkable month's work of the bookseller for the city station last month. He seems to have found an unusual willingness among the officers and literary men to buy Christian books, and he sold in this one month as many books as he had disposed of during a whole year before. The books were mostly Bibles in Mandarin and books on history and science."

South China Mission.

CHRISTMAS DAY IN CANTON.

MR. NELSON writes, December 26:—

"Christmas Day, among the Christians in China, is coming to be of more importance to them than the Chinese New Year. Even now the Christians look forward to it with anticipation and joy, and are beginning to realize more and more the meaning of Christ coming into the world. It has not yet become a day of feasting nor yet of fasting to them, but a day of rejoicing; a day of worship and of praise; a day for giving of gifts; a day for social gatherings; a day unto the Lord. We have just celebrated the ninth Christmas in our Canton church. Although we have only been back from America two months, and Miss Cheney only two days, still our Chinese took hold with a will, and made the most of the occasion.

"As we have no evening meetings in Canton for the Chinese, we do not always deem it necessary to have a 'tree.' This year members and friends brought flowers in pots, cut flowers, and flower-baskets for decorating the church. The women and children made paper chains and strung them across the rooms. A dozen Sunday school pictures, sent from Oberlin, adorned the walls.

"The program was full. The day-school teacher had drilled the girls in singing and recitation. A neighboring school for English was represented by about fifteen boys, who sang two Christmas songs. The singing by the congregation of the hymns, 'Hark, the herald angels sing,' and 'The year of jubilee has come,' was well done, as Miss Cheney led the singing. Our Chinese pastor, the Rev. Joe Jet, preached from

the text, 'There was no room for them in the inn.' The congregation was large, and again it was evident that we have not enough room for our people.

"After the exercises a few presents were distributed among the children of the church. Many of these presents consisted of 'scrap-books,' made from cards brought from home. The cards are highly appreciated by the children. At the close of the service an invitation was given to the men to go to our home

on the 'Concession,' for a social hour, to drink tea and eat cake. The women and children were invited to remain at the church for tea and cake. We never have experienced a more orderly meeting, or a more quiet social gathering at the church and at our home. Christianity is having a soothing influence over the Chinese, who, as a rule, are rather noisy and demonstrative. Christianity is making 'old China' new."

Japan Mission.

FROM MIYAZAKI.

THE following letter from Mr. Clark, dated Miyazaki, December 23, shows that the spiritual movement which has so blessed Central Japan has reached the province of Hiyuga. Mr. Clark first speaks of the great relief brought him by a special gift for the support of an evangelist in his district, and of his need of other helpers because of the greatness of the work which presses upon him. He writes:—

"We were greatly favored with a visit this autumn from Dr. D. C. Greene who made a tour through our field. He did us good. And just now Dr. George Albrecht of Kyoto is with us, speaking every night to large houses, spending his winter vacation thus in our province of Hiyuga. The meeting here on Saturday last was one for students, and the church was well filled with them in spite of the fact that it was the last day of the schools and examination day. The Normal school men seem to be especially interested. On Sunday, yesterday, two of them—choice fellows—were baptized. One or two of the new teachers in this school are *shining* Christians, which fact helps greatly. These are the first baptisms of men from that school in ten or twelve years, and it looks now as though others would follow soon.

"We have a small but active students' Y. M. C. A. here. Dr. Albrecht's Sun-

day morning sermon was listened to by a large audience, more than half of whom were students, though many of the men had gone home for their vacation. Everywhere throughout our field we find the most earnest, attentive listening to the Gospel message that we have ever had. It is evidently more because they are desirous of hearing Christian teaching than from curiosity to hear something new, that people come to the meetings. They sit and listen to the end and sometimes seem loth to go home. Meetings are never disturbed by opposers now. Whoever should try to disturb a meeting would get no sympathy. Signs of this kind abound, very noticeable to us who know the past condition of things, yet furnishing few things to write about. It is still in the era of preparation here in Hiyuga. But we may expect to see conversions and confessions more and more in the future. We are not without them all the while, however. 1901 has been a good year in Japan, and the results of its evangelistic efforts will not cease with the close of the year, and I trust that the efforts will not cease, nor diminish greatly. The Christians have gotten a taste of evangelistic work such as they have not had before, and will want more, I trust. While Mrs. Clark has to be away we count ourselves very fortunate in having Miss Julia Gulick here as one of our

station. It relieves the loneliness greatly and supplies in a good degree the need for evangelistic work among the women, which has had to be so sadly left undone in the field in general.

"Our territory is so large and the demands upon the missionary so great, and so on the increase, that it is impossible for one man and one single lady to do nearly all the work which seems *necessary* to be done here. When I am touring it seems difficult to get home, and there is all the while the consciousness that time enough is not given to it. When I am at home it is hard to get away; for there are so many calls for Bible teaching, and English teaching, and making and receiving calls, and in helping the work here at the center and the immediate vicinity, that it is difficult to get away for the necessary touring work, and we are always constrained to cry loudly to the Lord and the Home Board for another family here in Miyazaki."

MARUGAME.

MR. GULICK, of Matsuyama, reports a visit to the northern section of the island of Shikoku, especially at Marugame. The incident to which he refers was connected with Mr. Gulick's use of a photographic camera during his vacation, when he happened to be in the vicinity of a Japanese fort, and quite unconscious of the infraction of a regulation forbidding the taking of photographs near a fort, Mr. Gulick was arrested and compelled to pay a small fine. The act, entirely innocent on his part, has been made the occasion of much misunderstanding. Of his trip to Marugame, Mr. Gulick writes:—

"It proved a cold, stormy one physically, but one of the pleasantest visits I have made there. This region is astonishingly backward in every line of modern progress; Buddhism, of the most superstitious sort, is rampant, this being the center of a large annual pilgrimage. A

plot was recently made to drive our workers out of the town by hiring the preaching place occupied by us; but this plan has been abandoned. The Buddhist priests have made the most of my photographing trouble, representing that missionaries thus voluntarily break the laws of the land, and are secretly getting the information for foreign governments which will enable them, when the time comes, to seize the country. This was, of course, the ancient belief, but it is generally abandoned except in belated regions. My affair has furnished them with a handle. It was on this account deemed unwise for me to plan for any extended meetings in this city, as we were contemplating.

"In spite of these difficulties, the Christians are not disheartened, but are rather the more earnest. We had the pleasure of admitting two persons to membership, one by letter and one by baptism, the first candidates for about four years now. There are also a number of inquirers, so we hope that at last this place may also begin to feel the new life that has been stirring the whole land. The backward condition of this region is not limited to matters of religion; political and educational interests are similarly belated, and all speakers from other parts of the country comment on the listless audiences.

"We are now in the midst of numerous and sundry Christmas celebrations. Every night this week is thus occupied; and as the evenings are not enough, we have to have one in the afternoon, and one is put off till next week. This of course means a lot of work: but Christmas is a fine time for bringing strangers into closer touch with us and our work. New Year's is similarly a good time for calling on those with whom our acquaintance is slight, so I improve it, though it is tedious work and not wholly pleasant, on account of the drinking customs which are so rife."

Hawaiian Islands.

THE NORTH PACIFIC INSTITUTE.

MR. LEADINGHAM, who is in charge of the Institute, writes hopefully of its condition.

"The work of the Theological school has again begun. We opened this year on the last of September with five students in the school, and two others preparing for it in schools outside,—one in Mr. Damon's school for Chinese, and one in one of our government schools. These latter are both Japanese who are preparing themselves in English. It was easier and cheaper to make this disposition of them than to take them into the Institute and employ another teacher. The five in the Institute consist of four Hawaiians and one Japanese, the latter a graduate of the Boys' Boarding School at Hilo.

"The special feature of the work this year is this beginning of work among the Japanese. We have not reached them before. Four out of the five are new students. An interesting circumstance, as showing the influence of the educational and other forces now affecting life here, is the fact that I have been able at the beginning to take this class into advanced studies in English. From the time I began to have an understanding of the situation here, I have taken the ground that, in view of the fact that English was certain to be the prevailing language of the country, and the common medium of intercourse between the different races here, the men trained for

the ministry needed a knowledge of English as a first requisite. It has taken some fortitude at times to hold to this position. I have had to spend much of my time in giving instruction in elementary English work. But so rapidly are the government schools, and intercourse with white men in business and other ways, changing the life and customs here that I am able, as I said, to take these new men at once into studies that bear directly on a theological education. I have accordingly begun with Church History, Moral Science, and a 'Constructive Study of the Life of Christ,' using a 'Harmony of the Gospels,' with another book bearing the above title as the guide.

"The young men are not proficient in their use of English, but English has so far permeated and affected their modes of thought that they can be made to understand these subjects by means of it. The use of text-books in the studies also tends to further facility in the language."

While writing thus hopefully of this part of the work Mr. Leadingham speaks of the flood of evil which is pouring in upon the Islands. Intemperance is sadly on the increase, the party opposed to strict regulations in regard to the sale of liquors being in the ascendancy, and saloons are being opened on every side. The natives are exposed to terrible temptations which they seem to be unable to resist.

NOTES FROM THE WIDE FIELD.

CHINA.

INSTRUCTIONS OF THE EMPRESS DOWAGER.—The Christian public will eagerly welcome any indication of change of purpose on the part of the Empress Dowager, especially anything that might furnish ground for the hope that foreigners and missionaries will be protected in their work. One pleasant fact in this line is reported by a Chinese evangelist in the province of Hunan, Mr. Peng, who is stationed at Heng-chou. A letter written by Mr. Peng to Dr. Griffith John has been forwarded by him, in which he reports that a newly appointed Taotai has

arrived at Heng-chou, having been designated specially to this post by the Empress Dowager. This Taotai called upon Mr. Peng, and in the interviews which followed this official informed Mr. Peng that he was "formerly connected with the Tsung-li yamen, and that at his audience with the Empress Dowager, Her Majesty told him that when he arrived at his post at Heng-chou his first and most important duty should be the suppression of desperadoes and the protection of all law-abiding people; *to protect all Christian missions and all foreigners.*" This magistrate was full of praises of the good work done by the London Mission, and he conferred freely with Mr. Peng in regard to methods of administration and urged him to come frequently to his yamen to consult about affairs. This act of the Heng-chou magistrate is quite in line with the proclamations issued by other officials in the province of Hunan, which has heretofore been regarded as most bitterly hostile to foreigners, and especially to missionaries.

JAPAN.

Our own accounts of the religious awakening in Japan have been frequent and full, but it will impress our readers to have a testimony from an English Church Missionary, who writes from Yokohama:

"Tell it out to the churches. The Holy Spirit has come upon the churches in Japan! This is the thought that is upon the lips of many missionaries in this land today. And why? Because wonderful things are being done daily. Missionaries meet one another and say, 'It is wonderful, wonderful; I cannot understand it.' Thank God, we don't have to understand it. Our eyes have seen and our ears have heard; and the things we have seen and heard we bear witness to. God the Holy Ghost is moving upon the hearts of the Japanese in a marvelous way. The oldest missionaries have never seen anything like it in the history of Protestant missions in this country. Other lands and islands have in the past borne testimony to similar eagerness on the part of the people for the salvation of God, but never before Japan. Eighteen years ago Japanese pastors and helpers received a manifest baptism of the Holy Spirit, following the Osaka General Missionary Conference, but the people were not moved as they are now. Since the Tokyo General Missionary Conference, held in October last, there has been among missionaries, Japanese pastors and helpers, 'a stirring up of the gift' that is in them, and the result has been marvelous in our eyes. Nearly all the evangelical missionaries and their assistants have fallen in line with the organization of the General Committee, appointed by the Conference to inaugurate a Twentieth Century general evangelistic movement."

MISCELLANY.

BIBLIOGRAPHICAL.

Outline of a History of Protestant Missions from the Reformation to the Present Time: A Contribution to Modern Church History. By Gustav Warnek, Professor and Doctor of Theology. Authorized translation, from the seventh German edition, edited by George Robson, D.D. With portrait of the author and twelve maps. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 364. Price, \$2.

It is with great delight that we welcome this edition of a work which will assuredly take its place as the standard history of Protestant missions. Dr. Warnek is known throughout the Chris-

tian world as the most erudite writer upon missions, their history, and the underlying principles upon which they should be prosecuted. No one can examine this volume without being impressed by the immense learning of the author and the extraordinary grasp he has of historical facts relating to missionary work through past centuries and in all the world. We confess to a feeling almost of amazement as we lay down this volume in view of its fullness, yet

compactness. It is delightful reading, and one moves through its pages with a profound satisfaction that he is led through this wonderful story of what God has wrought by the hand of a master.

This is by no means saying that we should agree with every judgment passed by the distinguished author, for there are some statements to which we should take decided exception. Dr. Warnek is a German, and there are some radical differences between the German and the English and American views of missions. Sharp criticisms, often expressed in a single word, add greatly to the interest of the volume. He does not look with favor upon the employment of women in direct missionary work, believing that they do "not always work on sound lines." He thinks that the recent experiences in China will moderate the employment of such women, a judgment in which we do not at all coincide. He has special hostility to the inclusion of wives of missionaries in missionary statistics. Evidently, too, he is uncertain about the propriety of prosecuting evangelical missions among the Oriental churches, like the Greek and Armenian, or even the Roman Catholics in Catholic countries. In a note to his statistical report upon the results of evangelical missions in Asia he states that he includes the statistics of work among Oriental churches "because they represent the result of a work of preparation for the mission to the Mohammedans." But he is a strong defender of voluntarism in the prosecution of missions, believing that the work is vastly better done through free association of Christians rather than by direct church initiation and support. He is specially opposed to the formation of new missionary societies, believing that sound principles require the strengthening of existing organizations rather than their multiplication. He attacks vigorously what he terms the "rhetorical watchword," "not concentration but diffusion," affirming that the watchword

should be reversed, and should be "not division but organization."

Part I of the work, covering 144 of its 364 pages, gives the history of missionary life at home, covering the age of the Reformation, the Age of Orthodoxy, the Age of Pietism, the Present Age; ending with a chapter giving the history and growth of missionary societies in all lands. Part II treats of the field of evangelical missions, giving a chapter each to America, Africa, the Oriental Churches, Asia, Oceania, with a concluding chapter on the results of evangelical missions. A word should be said as to the translation of Dr. Warnek's book, which is made under the care of Rev. Dr. George Robson, of the United Free Church of Scotland. The work has been done in a most admirable manner, and is quite free from many of the defects which usually attend the translation of works by German authors. Some of Dr. Robson's notes also are helpful.

Altogether this volume is one which the Christian church everywhere should welcome most thankfully. It will be a necessity in every missionary library.

Missionary Readings for Missionary Programs.
Compiled and arranged by Belle M. Brain. Fleming H. Revell Co., New York, Chicago, Toronto.

In this volume are to be found twenty-five carefully and judiciously selected readings from noted authors in missionary history and biography, which are intended to be of service in arranging missionary meetings.

The Missionary Speaker's Manual. A handbook for Deputations and Workers. By Rev. A. R. Buckland, M.A., and Rev. J. D. Mullins, M.A. James Nesbet & Co., Limited, London.

This is a volume of reference for busy men, who will find within its pages, in convenient form, material for missionary meetings and the foundations of missionary programs. Hints of varied kinds, for chairmen, speakers, and committees, will interest the reader. Testimonies to missions, illustrations, fresh and modern, and Scripture texts and readings, com-

bine to make the book useful in the ways designed by its authors.

Sermons by Rev. Edwin B. Webb, D.D. With Biographical Sketch. Compiled and arranged by his daughter. For sale by Pilgrim Press, Boston and Chicago, 1901.

The intimate relation which Dr. Webb sustained to the American Board makes it altogether suitable that a notice of this memorial volume should appear in the *Missionary Herald*. The twelve sermons which are here given are marked by excellencies which characterized Dr. Webb's preaching. They are clear, incisive, evangelical. Though the reader will miss the striking personality of Dr. Webb, which always im-

pressed his hearers, he will greatly enjoy these discourses, and he will discover the secret of the success which attended the ministrations of this beloved and honored minister of Christ.

The autobiographical sketch of his early life is most interesting, and the other sketches concerning his ministry at Augusta and Boston and his Ministry at Large, together with the addresses made at his funeral and at the memorial service, with the story of his last illness, told very tenderly by his daughter, altogether furnish a delightful memorial of a strong, faithful, devout minister of Jesus Christ, whose life was a benediction, and whose works do follow him.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the two Conventions to be held at Toronto: that the representatives of foreign missionary boards may be guided in their counsels in matters relating to the conduct of missionary work abroad; that the students and others connected with the Volunteer Movement may be under the guidance and inspiration of that Divine Spirit who has so manifestly directed the Movement hitherto. (See page 94)

For the continuance of the revival in Japan: that the missionaries and Japanese laborers may be strengthened for the extra labors in which they so joyfully engage, and that the large numbers who are now under Christian instruction may be brought to a full consecration to Christ.

ARRIVALS IN AMERICA.

January —. At Vancouver, B. C., Rev. E. E. Hyde, M.D., and wife, of the Micronesian Mission. They have been compelled to return to this country on account of the state of Mrs. Hyde's health.

ARRIVALS ABROAD.

November 15. At Tientsin, Rev. and Mrs. F. M. Chapin.

November 22. At Tientsin, Mrs. J. H. Roberts and Rev. and Mrs. C. A. Stanley, rejoining the North China Mission.

November 23. At Peking, Dr. and Mrs. J. H. Ingram, Miss Jane E. Chapin, and Miss Mary E. Andrews.

December 18. At Foochow, Rev. and Mrs. Lewis Hodous, Rev. and Mrs. Edward H. Smith, and Miss Emily D. Smith, M.D., to join the Foochow Mission.

January 6. At Bombay, India, Mrs. H. J. Bruce, on her way to Satara.

January 13. At Samokov, Bulgaria, Rev. and Mrs. Leroy F. Ostrander, to join the European Turkey Mission.

DEPARTURE.

February 12. From Boston, Rev. Morton D. Dunning, to join the Japan Mission. (See page 97.)

DEATHS.

January 20. At Oxford, Pa., Mrs. Nancy (Foote) Webb, widow of the late Rev. Edward Webb. For nearly twenty years Mr. and Mrs. Webb were missionaries

of the American Board connected with the Madura Mission. Since their release, in 1865, they resided in Oxford, Pa., until the death of Mr. Webb in 1898. Miss Anna F. Webb, of the Mission to Spain, is a daughter of Mr. and Mrs. Webb.

January 26. At New Brighton, N. Y., Mrs. Katherine M. Stone, widow of the Rev. Seth B. Stone. Mr. and Mrs. Stone were missionaries of the Board in connection with the Zulu Mission from 1850 until 1875. Mr. Stone died in New York City, January 27, 1877.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Bangor, Central Cong. ch., 300; Ham- mond-st. Cong. ch., toward support Rev. G. H. Ewing, 200; 1st Cong. Sab. sch., toward support Rev. C. S. Vaughan, 25,	525 00
Bath, Winter-st. Cong. ch.	87 61
Bingham, Cong. ch.	3 00
Brewer, 1st Cong. ch.	9 39
Castine, Mary F. Cushman,	5 00
Ellsworth, A friend,	5 00
Farmington, 1st Cong. ch.	30 53
Hampden, Cong. ch.	4 30
Jackson and Brooks, Cong. ch.	10 50
Machias, Center-st. Cong. ch.	4 98
Mt. Desert, Somesville Cong. ch.	8 25
Newcastle, 2d Cong. ch.	21 00
Portland, State-st. Cong. ch., 225; High-st. Cong. ch., 108.51; 2d Parish ch., 88.95; Frank Elliott, Collector, 120; Southworth Brothers, 50,	652 46
Saco, 1st Parish Cong. ch.	60 00
Skowhegan, Island-av. Cong. ch.	33 56
Waterville, Cong. ch.	62 00
Yarmouth, 1st Parish Cong. ch.	35 00—1,557 58

NEW HAMPSHIRE.

East Alstead, Cong. ch.	3 77
Exeter, Phillips Cong. ch.	353 33
Gilmanton Iron Works, Cong. ch., of which 12 from Y. P. S. C. E., toward support Rev. Jas. H. Pettee,	16 51
Hancock, Cong. ch.	4 25
Hollis, Cong. ch.	16 10
Lebanon, Y. P. S. C. E., toward sup- port Rev. J. H. Pettee,	10 00
Manchester, J. W. Johnston,	25 00
Marlboro, Cong. ch.	16 33
Newmarket, Thos. H. Wiswall,	10 00
North Hampton, Cong. ch.	20 69
Northwood Centre, Cong. ch.	5 02
Pelham, Mrs. Mary C. Berry, per re- quest Rev. Augustus Berry, de- ceased,	1,000 00
Penacook, Cong. ch.	13 00
Ridge, Cong. ch.	27 00
West Lebanon, Cong. ch.	7 37—1,528 28

<i>Legacies</i> —Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, trustees, add'l,	50 00
Hillsboro Bridge, Caroline M. Burnham, less expenses,	925 00—975 00
	2,503 28

VERMONT.

Barnet, Cong. ch.	1 00
Barton Landing, Cong. ch., toward support Rev. R. Thomson,	25 00
Benson, Cong. ch.	2 75
Burlington, College-st. Cong. ch.	389 96
Derby Line, Rock Island Cong. ch., for catechist, Madura,	30 00
Fairhaven, Welsh Cong. ch.	10 00
Greensboro, Cong. ch., toward sup- port Rev. R. Thomson,	15 38
Hartford, Cong. ch.	30 40
Irasburg, Cong. ch., toward support Rev. R. Thomson,	5 87

Island Pond, Cong. ch., toward sup- port Rev. R. Thomson,	10 00
Lowell, Cong. ch., toward support Rev. R. Thomson,	15 00
Morgan, L. and A. E.	1 25
Newport, Cong. ch., toward support Rev. R. Thomson, 16.58; Y. P. S. C. E. for do., 10,	26 58
North Craftsbury, Cong. ch., toward support Rev. R. Thomson,	8 65
No. Hyde Park, 1st Cong. ch.	3 07
Orleans Co. Conference (col. at lec- tures), toward support Rev. R. Thomson,	35 07
Proctor, Union Cong. ch.	35 00
Rupert, Cong. ch.	5 00
Rutland, Cong. ch.	50 00
Shoreham, Cong. ch.	10 00
So. Hero and Grand Isle, Cong. ch.	20 75
Townshend, N. B. Batchelder,	1 00
Tunbridge, Cong. ch.	2 00
Warren, Cong. ch., 1; Rev. W. E. Streeter, 1,	2 00
West Charleston, Cong. ch., toward support Rev. R. Thomson,	4 75
Westfield, Cong. ch., toward support Rev. R. Thomson,	15 80
Windsor, Old South Cong. ch., 4; Luther C. White, of do., 5,	9 00
Less returned to Ferrisburgh,	10 60
	754 68

<i>Legacies</i> —Essex, N. Lathrop, add'l,	8 46
Theford, Sophronia Short, by Har- lan P. Cummings, Ex'r, add'l,	39 13—47 59
	802 27

MASSACHUSETTS.

Adams, Cong. ch., toward support Rev. A. E. Leroy,	237 00
Agawam, Cong. ch.	28 30
Amherst, 1st Cong. ch., of which 162.74 toward support Rev. E. P. Holton,	244 53
Andover, South Cong. ch., of which 13.64 for China, 371.83; Free Chris- tian Cong. ch., 20,	391 83
Ashburnham, 1st Cong. ch.	5 02
Ashby, Cong. ch., John Brock, for native worker in India,	40 00
Auburndale, Cong. ch.	100 00
Bedford, Cong. ch., of which 10 special from friend,	36 32
Beverly, Washington-st. Cong. ch.	70 00
Boston, Old South ch., 6,646.50; Park- st. ch., 1,210.64; Mt. Vernon ch., 1,009.89; Central ch., 899.05; Wal- nut-av. ch., 399.18; Eliot ch. (Rox- bury), 366.50; Central ch. (Jamaica Plain), 364.46; 2d ch. (Dorchester), 118.47; Allston ch., 117.38; High- land ch., Y. P. S. C. E., toward support Rev. W. T. Lawrence, 75; do., Extra-cent-a-day Band, 10; Y. P. S. C. E., Roslindale, for na- tive worker, 10; A friend, 300; A. B. P., 25; Miss Mary H. Shed, for Forward Movement, No. China, 25; Friend, 25,	11,602 07

Braintree, 1st Cong. ch., Storrs Ladies' For. Miss. Soc. to const. Mrs. WILL W. MAYHEW, H. M.	50 00
Brockton, Porter Evan., toward support Rev. Leroy F. Ostrander,	257 03
Brookline, Leyden Cong. ch., 700; Annie T. Belcher, 25,	725 00
Cambridge, 1st Cong. ch.	25 00
Cambridgeport, Wood Memorial Cong. ch.	18 50
Chelsea, 1st Cong. ch.	14 03
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs,	6 64
Chicopee, Lilla M. Harmon,	5 00
Clinton, 1st Evan. Cong. ch.	66 58
Cohasset, 2d Cong. ch., 66.88; do., Extra-cent-a-day Band, 28.09,	94 97
Dalton, Zenas Crane,	250 00
Dighton, 1st Cong. ch.	3 21
East Douglas, Cong. ch.	46 70
East Weymouth, 1st Cong. ch.	40 00
Everett, Mystic Side Cong. ch.	14 30
Fall River, 1st Cong. ch., 117.12; Broadway Cong. ch., 4; Broadway Cong. ch., Ladies' Aid Soc., 3,	124 12
Fitchburg, 1st German Cong. ch., of which 1 from Mr. Hildreth,	11 60
Foxboro, Bethany Ortho. Cong. ch., toward support Rev. W. H. Sanders,	17 02
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard,	100 00
Gilbertville, Cong. ch.	12 00
Gloucester, Trinity Cong. ch.	104 85
Grafton, Cong. ch., toward support Rev. E. C. Partridge,	15 00
Granby, Ch. of Christ,	25 00
Hadley, 1st Cong. ch.	7 28
Hanover, 2d Cong. ch.	1 60
Hanson, 1st Cong. ch.	2 00
Harwich, 1st Cong. ch.	18 00
Haverhill, West Cong. ch.	5 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,	19 85
Hubbardston, A friend,	10 00
Hudson, Cong. ch.	18 45
Ipswich, South Cong. ch.	50 00
Kingston, Mayflower Cong. ch.	15 00
Lee, Cong. Sab. sch. for catechist, India, 50, and student, Japan, 20,	70 00
Leicester, 1st Cong. ch.	25 55
Leominster, Orthodox Cong. ch., 30; Y. P. S. C. E., 30, and Jun. C. E., 15, both for native catechist, India,	75 00
Lowell, Kirk-st. Cong. ch., 138.63; do., through Dr. S. L. Ward, 5,	143 63
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne,	38 00
Malden, Edgeworth Mission Chapel, for work in Foochow,	1 26
Mansfield, Cong. ch., toward support Rev. W. H. Sanders, 19.45; Cong. Sab. sch., 11.87 for do.; Y. P. S. C. E., 5.25 for do.	36 57
Marblehead, 1st Cong. ch.	41 50
Marlboro, Union Cong. ch.	30 00
Medford, Mystic Cong. ch.	313 01
Melrose, Orthodox Cong. ch.	60 00
Millbury, 2d Cong. ch., toward support Rev. E. C. Partridge,	37 55
Millis, ch. of Christ,	11 00
Milton, 1st Cong. ch.	25 90
Natick, 1st Cong. ch.	100 00
Needham, Cong. ch.	15 01
Newbury, 1st Cong. ch.	21 30
Newton, 1st Cong. ch., toward support missionary,	229 44
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, 19.23; F. A. Gardner, 5,	24 23
Newtonville, Miss Sarah E. Allen,	1 25
No. Adams, Cong. ch., toward support Missionary,	230 30
Northampton, 1st Ch. of Christ, 612.23; 1st Cong. ch., 22.30,	634 53
No. Middleboro, Cong. ch.	84 10
No. Wilbraham, Grace Union Cong. ch.	9 35
Norton, Trinity Cong. ch.	59 03
Norwood, 1st Cong. ch.	159 13
Pittsfield, Pilgrim Mem. ch., for native pastor, Pao-ting-fu,	25 00
Plainfield, Cong. ch., 3.64; Y. P. S. C. E., toward support Rev. C. T. Riggs, 8,	11 64
Princeton, 1st Cong. ch.	62 00
Quincy, Bethany Cong. ch., to const. RICHARD D. CHASE and MISS MARY SAMPSON, H. M.	92 34
Reading, Cong. ch.	20 00
Richmond, Cong. ch.	17 57
Royalston, Cong. ch.	9 15
Salem, Tabernacle ch.	55 30
Shirley, Cong. ch.	15 00
Shrewsbury, Cong. ch.	7 00
So. Dartmouth, Cong. ch.	5 00
So. Medford, Union Cong. ch.	55 55
So. Weymouth, Union Cong. ch.	28 02
Spencer, 1st Cong. ch., toward support Rev. S. C. Bartlett,	550 00
Springfield, South Cong. ch., 94.80; Olivet Cong. ch., 12; A friend, 100; Samuel G. Cone, 34; Thank-offering, 10,	250 80
Swampscott, 1st Cong. ch.	25 00
Taunton, Winslow Cong. ch.	60 00
Thorndike, Cong. ch.	7 21
Topsfield, Cong. ch.	9 67
Waltham, Trin. Cong. ch.	79 45
Waverly, Waldo F. Little, Jr.	50
Webster, 1st Cong. ch.	30 16
West Cummington, Mrs. Sarah Sears, toward support Rev. C. T. Riggs,	14 55
West Springfield, Park-st. Cong. ch.	33 60
West Tisbury, Cong. ch.	17 12
Whitman, 1st Cong. ch.	43 68
Wilmington, Y. P. S. C. E., toward support Rev. E. C. Partridge,	25 00
Winchester, 1st Cong. ch., of which 189.29 toward support Rev. A. W. Clark,	517 54
Woburn, 1st Cong. ch., toward support Rev. J. H. Roberts,	612 08
Worcester, Central Cong. ch., of which 550 toward support Rev. R. A. Hume, 577.75; Piedmont, Cong. ch. 30.77; Friends, in memory of Mrs. Samuel Burnham, Dunbarton, N. H., 5,	613 52
—, C. A. L.	50 00
—, C. A. S.	50 00
—, Friend,	5 00
—, Cash,	2 00
	20,812 89
<i>Legacies.</i> —Boston, Mrs. Susan C. Warren, by D. Warren and F. Warren, Ex'rs, 5,000; do., Mrs. Betsy R. Lang, by F. H. Wiggin, Trustee, add'l, 40; do., Levi B. Stinchfield, by H. S. Pomeroy, Ex'r, 3,000,	8,040 00
Lowell, Mrs. Helen M. Bigelow, add'l,	30 00
	8,070 00
	28,882 89
RHODE ISLAND.	
Chepachet, Cong. ch.	21 92
Kingston, Cong. ch.	45 00
Little Compton, United Cong. ch.	17 74
Newport, United Cong. ch.	203 24
Pawtucket, Cong. ch.	150 46
Peace Dale, Cong. ch.	1 50
Providence, Union Cong. ch., 100.93; Mrs. Mary Owen Hawkins, deceased widow of Ara Hawkins, by Miss Avis A. Hawkins, 500,	600 93
	1,047 93
CONNECTICUT.	
Ansonia, "A Missionary Friend,"	10 00
Bridgeport, King's Highway Chapel, 2.15; Lemuel Scoville, 1.25,	3 40
Bristol, 1st Cong. ch.	5 00
Broad Brook, Cong. ch.	12 17
Burnside, Friend,	400 00
Canterbury, 1st Cong. ch.	1 50
Central Village, Cong. ch.	13 25
Chaplin, Cong. ch.	24 00

Chester, Cong. ch.	12 97
Cornwall, 1st Cong. ch., of which 20 for China,	171 03
Cromwell, Cong. ch.	43 78
Danbury, 1st Cong. ch.	42 63
Danielson, Westfield Cong. ch.	40 64
East Hampton, Cong. ch.	13 18
Enfield, 1st Cong. ch., 21.15; Mrs. O. W. Means, 100,	121 15
Farmington, Friend,	200 00
Greenfield Hill, Cong. ch.	29 00
Green's Farms, Cong. ch.	1 00
Hartford, Park Cong. ch., toward support Rev. A. Fuller, 301.36; 1st Cong. ch., of which 35.25 from Hawes Fund, 294.51; Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 1,006.63; Glenwood Cong. ch., 2.21,	1,604 71
Lyme, 1st Cong. ch.	40 00
Meriden, Center Cong. ch., for native preacher, Madura,	24 00
Middlefield, Cong. ch.	87 40
Middletown, So. Cong. ch., toward support Rev. J. S. Chandler, 333.62; 1st Cong. ch., toward support of missionary, 78.44,	412 06
Milford, Plymouth Cong. ch.	12 09
Milton, Cong. ch.	3 21
Monroe, Cong. ch.	21 60
Morris, Cong. ch.	5 50
New Haven, Plymouth Cong. ch.	41 97
Newington, Cong. ch., to const. Rev. HERBERT MACY and Rev. JOHN O. BARROWS, H. M.	15 84
New London, 1st Ch. of Christ, toward support Rev. C. N. Ransom, 110.96; Ellen T. Chapman, 50,	160 96
New Milford, 1st Cong. ch.	10 00
New Preston, Village Cong. ch.	29 00
Norfolk, Cong. ch.	825 71
No. Guilford, Cong. ch.	18 00
No. Haven, Cong. ch., 60; Rev. C. E. Ewing, received for preaching, 84,	144 00
Norwich, 1st. Cong. ch., 34.86; Greenvillage Cong. ch., 20; 2d Cong. Sab. sch., toward support Rev. E. G. Tewksbury, 1.25,	56 11
Old Lyme, 1st Cong. ch.	57 00
Old Saybrook, Cong. ch., 8.80; Y. P. S. C. E., for native preacher, India, 2.13,	10 93
Oxford, Cong. ch.	25 00
Pomfret Centre, 1st Cong. ch.	67 05
Plymouth, Cong. ch., 18; George Langdon, 10,	28 00
Salisbury, Cong. ch., toward support Rev. C. E. Ewing,	24 10
Saugatuck, Cong. ch.	20 88
Simsbury, 1st ch. of Christ, toward support Rev. John E. Merrill, 250; Cong. Sab. sch., for native helper in India, 25,	275 00
South Britain, Cong. ch.	17 58
Southington, Cong. ch., of which 5 for China and 113.16 for native workers, Palani,	118 16
So. Norwalk, 1st Cong. ch., toward support Dr. and Mrs. H. L. Underwood, 121.35; do., Frank A. Ferris, for do., 100; do., Mrs. Mary A. Ferris, for do., 50,	271 35
Southport, Cong. Sab. sch., toward support Rev. W. P. Elwood,	41 35
Thomaston, 1st Cong. ch.	13 53
Torrington, 1st Cong. ch.	5 26
Waterbury, Mrs. W. H. Camp, 75; Mrs. Geo. Hine, 10,	85 00
Westchester, Cong. ch.	5 55
West Haven, 1st Cong. ch.	38 20
Wilton, Cong. ch.	15 47
Winchester, Cong. ch.	3 17
Windham, Cong. ch.	43 88
Woodbridge, Cong. ch.	28 08
Woodbury, 1st Cong. ch.	5 00
Woodstock, 1st Cong. ch.	12 00
—, Friend, for current expenses, 500 00—6,368 50	

Legacies.—Lebanon, Julia R. Max-

well, by Mary H. Dutton, Ex'r, add'l,	1,400 00
New London, Mrs. Betsey P. McEwen, add'l,	53 00
West Hartford, Abigail P. Talcott, add'l,	76 34—1,529 34
	<hr/> 7,897 84

NEW YORK.

Albany, "Friend,"	25 00
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro,	102 19
Brooklyn, Central Cong. ch., 2,365.13; Tompkins-av. Cong. ch., 535.38; Ch. of the Pilgrims, 50; Immanuel Cong. ch., 33.07; Parkville Cong. ch., 4; Cash, 40,	3,027 58
Clifton Springs, Mrs. Andrew Peirce,	25 00
East Bloomfield, 1st Cong. ch., 28.94; Mrs. Eliza S. Goodwin, 3,	31 94
Eldred, Cong. ch.	2 35
Ellington, Cong. ch., of which 35 from Rev. and Mrs. F. A. Kimberley, for native preacher, Madura,	41 20
Gloversville, Cong. ch., toward support Dr. I. J. Atwood,	19 56
Hopkinton, A. S. Kent,	3 80
Lockport, East-av. Cong. ch.	8 00
Maine, Cong. ch.	6 64
Middletown, 1st Cong. Y. P. S. C. E., 15, and Miss Addie Tidd's S. S. class, 5, for educational work, Madura,	20 00
Mt. Vernon, Cong. ch.	14 00
New York, Chas. Davies, 195; Mrs. Edith Palmer Foote, 100; Mt. Hope Cong. ch., "A Friend of Christ ch.," 25; I. M. Andreini, 25,	345 00
Northfield, Cong. ch.	11 00
Norwood, Cong. ch.	50 00
Owego, Cong. ch.	15 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds,	100 00
Salamanca, Young Ladies' Mis. Circle of Cong. ch.	2 70
Smyrna, Miss M. H. Northup,	13 65
Utica, Mrs. G. H. S. Maynard,	4 25
Wellsville, 1st Cong. ch.	51 01—3,919 87
Legacies.—Brooklyn, Hiram G. Combes, less expenses, add'l,	176 45
New York, George D. Sweetzer,	89 50—265 95
	<hr/> 4,185 82

NEW JERSEY.

Hoboken, Norwegian Cong. ch.	3 00
Montclair, Cong. ch., toward support Rev. J. D. Eaton,	95 00
Newark, Belleville-av. Cong. ch., 51.74; do., Y. P. S. C. E., toward support native preacher, Madura, 10,	61 74
Trenton, A Friend, of which 40 for East Turkey, 100 for No. China, and 120 for Japan,	260 00
Upper Montclair, Christian Union Cong. ch., toward support Rev. Chauncey Goodrich and to const. EZRA DEFOREST, A. U. ANDRUS, and HARRY G. DORMAN, H. M.	300 00
Wyckoff, Mrs. J. H. Bergman,	95—720 69
Legacies.—Newark, Aaron S. Day, 2,291 75	
Princeton, Irwin M. Wallace, by Mrs. John DeWitt, 8th and 9th instalments,	40 00—2,331 75
	<hr/> 3,052 44

PENNSYLVANIA.

Miner's Mills, Cong. ch.	5 00
Philadelphia, Central Cong. ch., toward support Rev. E. S. Hume, 17.10; Snyder-av. Cong. ch., 10,	27 10
Scranton, Providence Welsh Cong. ch., 16; do., Y. P. S. C. E., for native worker, care of Rev. J. P. Jones, 20; 1st Welsh Cong. ch., 10,	46 00

Slatington, Welsh Cong. ch. 8 20
 Wilkes-Barre, Puritan Cong. ch. 24 00—110 30

VIRGINIA.

Vienna, Eva and Georgie McKean,
 for native preacher, Madura, 25 00

WEST VIRGINIA.

Ceredo, 1st Cong. ch. 5 56

DISTRICT OF COLUMBIA.

Washington, R. Dunning, 60; Rev.
 Wm. C. Scofield, 20, 80 00

NORTH CAROLINA.

King's Mountain, Cong. ch. 1 83
 Lowell, Cong. ch. 1 00—2 83

FLORIDA.

Georgiana, Mary C. Munson, 10 00
 Key West, 1st Cong. ch. 10 00
 Tavares, Cong. ch. 2 47—22 47

ALABAMA.

Marion, Cong. ch. 8 50
 Talladega, W. M. U., toward support
 missionary wives, 2 00—10 50

MISSISSIPPI.

Tougaloo, Cong. ch. 10 00

TENNESSEE.

Memphis, Strangers' Cong. ch. 12 10
 Robbins, Cong. ch. 5 00—17 10

TEXAS.

Florence, E. Barnes, 10 00
 Paris, 1st Cong. ch. 10 00—20 00

INDIANA.

Fort Wayne, South Cong. ch. 7 50
 Terre Haute, 1st Cong. ch. 16 70—24 20

KENTUCKY.

Berea, S. F. Porter, 20 00

MISSOURI.

Carthage, Cong. ch. 41 20
 Kansas City, S. W. Tabernacle Cong.
 ch. 5 00
 Old Orchard, Cong. ch. 3 71
 Pierce City, Cong. ch. 8 75
 St. Louis, Pilgrim Cong. ch., 270.75;
 Union Cong. ch., 6.90; ch. of the
 Redeemer, 5, 282 65
 Sedalia, 2d Cong. ch. 60
 Springfield, 1st Cong. ch. 22 07
 Webster Grove, 1st Cong. ch. 10 89—374 87

OHIO.

Austinburg, Cong. ch. 4 10
 Bellevue, 1st Cong. ch. 50 00
 Chardon, Dr. and Mrs. L. T. Good-
 win, of 1st Cong. ch., toward sup-
 port Rev. J. H. Dickson, 5 00
 Claridon, Cong. Sab. sch., toward
 support Rev. J. H. Dickson, 25 00
 Clarksville, Cong. ch. 3 36
 Cleve land, Euclid-av. Cong. ch.,

413.77; 1st Cong. ch., 35.14; Beth-
 lehem Cong. ch. and Sab. sch.,
 30.82; W. A. Hillis, 10, 489 73
 Columbus, 1st Cong. ch., 228.80; May-
 flower Cong. ch., 9, 237 80
 Delaware, Wm. Bevan, 5 00
 Eagleville, Cong. ch. 2 00
 Elyria, 1st Cong. ch., toward support
 Dr. H. N. Kinnear, 137.02; do.,
 Bible school, for do., 36.20, 173 22
 Jefferson, Cong. ch., K. E. Society,
 to const. REV. LOUIS J. LUETHI,
 H. M., 38 26
 Logan, Presb. ch. 11 00
 No. Madison, Cong. ch. 2 00
 Norwalk, Cong. ch., through Rev. W.
 S. Ament, 2 75
 Oberlin, 1st Cong. ch., of which 5 for
 Marathi Mission, 105.49; 2d Cong.
 ch., of which 515.51 for China (for-
 ward movement), 550.17; Mrs. L. G.
 B. Hills, 10, 665 66
 Plain, Cong. ch. 6 00
 Ravenna, Cong. Sab. sch., for native
 worker, care Rev. F. M. Chapin, 45 00
 Springfield, 1st Cong. ch. 40 88
 Thomaston, Cong. ch. 3 00
 Toledo, Central Cong. ch. 26 50
 Troy, Mrs. Horace T. Pitkin, 25 00
 Wayland, Cong. ch. and Sab. sch. 5 00—1,866 26
Legacies.—Atwater, J. M. Alden, by
 Gideon Seymour, Ex'r, add'l, 131 25
 1,997 51

ILLINOIS.

Chandlerville, Cong. ch. 51 12
 Chicago, Kenwood Evan. ch., 399.42;
 New England Cong. ch., 50; War-
 ren-av. Cong. ch., 15; Bethel Cong.
 ch., 10; Fellowship Cong. ch., 10;
 University Cong. ch., 10; Rev. A.
 A. Young, 5, 499 42
 Chillicothe, Plymouth Cong. ch. 13 19
 Cobden, Union Cong. ch. 3 00
 Dundee, Mrs. F. B. Carr, 15
 Geneseo, 1st Cong. ch. 44 75
 Geneva, Mrs. Wealthy Alexander, 100 00
 Glencoe, Mrs. J. C. Starr, 10 00
 Granville, Cong. ch. 35 00
 La Grange, Cong. ch. 33 00
 Melvin, 1st Cong. ch. 3 00
 Morgan Park, Cong. ch. 4 50
 Norris City, Cong. ch. 10 00
 Oak Park, 1st Cong. ch., toward sup-
 port Rev. Robert Chambers, 329.30;
 2d Cong. ch., toward support Rev.
 C. A. Nelson, 11.35, 340 65
 Ontario, Cong. ch. 10 00
 Paxton, Cong. ch. 94 00
 Polo, Mrs. Lucie H. Barber, 20 00
 Rantoul, Cong. ch. 2 80
 Rockford, 2d Cong. ch. 306 19
 Thawville, Dr. J. C. Anderson, 5 00
 Wataga, Cong. ch. 5 00
 Waukegan, 1st Cong. ch. 5 50
 Woodburn, Cong. ch. 11 15—1,607 42

MICHIGAN.

Almont, Cong. ch. 8 04
 Bellaire, Cong. ch. 50 00
 Breckenridge, Cong. ch. 12 00
 Chelsea, Cong. ch. 18 00
 Detroit, Mt. Hope Cong. ch. and Sab.
 sch., 5; Mrs. B. B. Thudson, 5, 10 00
 Greenville, 1st Cong. ch. 19 67
 Hart, Cong. ch. and Sab. sch. 16 00
 Hillsdale, Miss Mary Smith, 10 00
 Hudson, 1st Cong. ch. 2 00
 Lansing, Plymouth Cong. ch. 50 00
 Morenci, Y. P. S. C. E., toward sup-
 port Rev. J. H. Dickson, 5 00
 Muskegon, 1st Cong. ch., of which
 22.70 toward support Rev. J. H.
 Dickson, 50 57
 Ovid, 1st Cong. ch. 10 08
 Richmond, Cong. ch. 18 00

Romeo, Friend,	88 00	
Saginaw, 1st Cong. ch., a friend,	5 00	
Victor, Cong. ch.	2 00	
—, Friend,	100 00	—474 36
Legacies.—Bay City, Julia S. Morrill, less expenses,	652 00	
	1,326 36	

WISCONSIN.

Beloit, 2d Cong. ch.	16 41	
Clintonville, 1st Cong. ch.	20 22	
Delavan, Cong. ch., 5; R. Hoghton, toward support Rev. Wm. P. Sprague, 25,	30 00	
Eau Claire, 1st Cong. ch.	250 00	
Green Bay, Union Cong. ch.	35 00	
Lake Geneva, 1st Cong. ch.	6 66	
Menomonie, Cong. ch.	8 10	
Mondovi, 1st Cong. ch.	11 43	
Sun Prairie, Cong. ch.	20 00	
Watertown, 1st Cong. ch.	8 72	
Whitewater, Cong. ch.	25 17	—431 71

IOWA.

Afton, C., for work in East. Turkey,	100 00	
Belle Plaine, 1st Cong. ch.	15 00	
Boonsboro, Sylvia W. Thayer,	1 00	
Cedar Rapids, 1st Cong. ch.	22 00	
Chester, Cong. ch.	6 29	
Clinton, 1st Cong. ch.	24 51	
Dawville, Cong. ch.	6 30	
Des Moines, North Park Cong. ch.	11 10	
Dubuque, Summit Cong. ch.	25 00	
Earlville, Cong. ch.	7 00	
Exira, Cong. ch.	7 12	
Farragut, Cong. ch.	9 00	
Graut, Cong. ch.	3 37	
Lake View, 1st Cong. ch.	7 25	
Macksburg, Ada Hammond,	3 00	
Mitchellville, Cong. ch.	8 66	
Osage, 1st Cong. ch.	50 00	
Otho, Cong. ch.	15 85	
Polk City, Cong. ch.	7 80	
Pringhar, Cong. ch.	18 90	
Shenandoah, Cong. ch.	53 50	
Sloan, Cong. ch.	36 65	
Toledo, Cong. ch.	28 38	
Waterloo, Rev. Moses K. Cross,	15 00	
Woodbine, Mrs. Mary L. Hillis,	10 00	—492 68

MINNESOTA.

Alexandria, 1st Cong. ch.	21 60	
Austin, 1st Cong. ch.	22 84	
Brownton, Cong. ch.	2 60	
Chatfield, Rev. J. A. Ainslie,	4 25	
Fairmont, Cong. ch.	20 65	
Graceville, Cong. ch.	11 00	
Grand Meadow, Cong. ch.	4 00	
Lake Park, Cong. ch.	8 90	
Medford, Cong. ch.	1 00	
Minneapolis, Plymouth Cong. ch., 204.83; Como-av. Cong. ch., 100,	304 83	
Red Wing, D. C. Hill,	10 00	
Rochester, W. J. Eaton,	41 55	
St. Paul, Park Cong. ch.	23 50	
Stewart, Cong. ch.	1 56	
Wadena, Cong. ch.	8 00	
Worthington, Cong. ch.	5 00	
Zumbrota, 1st Cong. ch.	11 90	—508 18

KANSAS.

Antrim, Miss L. C. Gibbs and sister,	3 00	
Eureka, Eliza M. Knapp,	5 00	
Manhattan, 1st Cong. ch.	5 00	
Paola, Cong. ch.	15 40	
Smith Centre, Cong. ch.	8 95	
Twelve Mile, Cong. ch.	2 00	—39 35

NEBRASKA.

Arlington, Cong. ch.	5 22	
Beatrice, 1st Cong. ch.	8 19	
Cambridge, 1st Cong. ch.	10 00	
Crawford, 1st Cong. ch.	11 00	

Dodge, Cong. ch.	5 00	
Lincoln, 1st Cong. ch., toward support Rev. J. L. Fowle,	100 00	
Loomis, Cong. ch.	75	
Newman's Grove, Cong. ch.	5 00	
Omaha, 1st Cong. ch.	33 20	
Ravenna, Cong. ch.	5 25	
Santee, Pilgrim Cong. ch.	20 00	
Stockville, Cong. ch.	4 00	
Sutton, Cong. ch.	54 35	—261 96

CALIFORNIA.

Cloverdale, Cong. ch.	7 00	
College Park, Abel Whitton,	5 00	
De Luz, Cong. ch.	2 00	
Glen Ellen, Cong. ch.	6 00	
Los Angeles, 1st Cong. ch., 211.87;		
Plymouth Cong. ch., 20,	231 87	
Oakland, W. S. Culver,	10 00	
Pacific Grove, Mayflower Cong. ch., 4.90; Mrs. W. P. Goldsmith, 1,	5 90	
Port Gamble, Cong. ch.	2 00	
San Diego, 1st Cong. ch.	320 70	
San Francisco, Plymouth Cong. ch.	25 00	
San Jose, 1st Cong. ch.	92 00	
Santa Cruz, Cong. ch.	28 25	
Santa Rosa, Cong. ch., K. E. S.	5 00	
Sonoma, Cong. ch.	15 00	
—, A friend,	50 00	—805 72

OREGON.

Astoria, 1st Cong. ch.	35 45	
Bethany, Abraham Riecken, 6; Rev. J. Graf, 4,	10 00	
Clackamas, Rev. and Mrs. S. A. Arnold,	50 00	
Forest Grove, 1st Cong. ch., toward support Rev. J. H. Pettee,	25 00	
Portland, Hassalo-st. Cong. ch.	9 89	—130 34

COLORADO.

Denver, 1st Cong. ch.	75 12	
Elyria, Pilgrim Cong. ch., for work in Turkey,	5 80	
Highlandlake, Cong. ch.	4 47	—85 38

WASHINGTON.

Ashtanum, Cong. ch.	3 00	
Carbonado, Rev. and Mrs. Benjamin Parsons,	2 00	
Cheney, 1st Cong. ch.	7 05	
Everett, E. N. Judd,	2 75	
Ritzville, Salem's German ch., of which 3 a Christmas offering,	5 00	
Seattle, Plymouth Cong. ch., 71.06;		
Taylor Cong. ch., 16.25,	87 31	
West Seattle, Cong. ch.	5 00	
Whatcom, C. S. Teel,	5 00	—120 11

NORTH DAKOTA.

Carrington, Cong. ch.	8 00	
Hesper, Cong. ch.	3 00	—11 00

SOUTH DAKOTA.

Ashton, Cong. ch.	5 00	
Beresford, Cong. ch., 13; do., Woman's Miss. Soc., 2,	15 00	
Canton, Cong. ch.	16 33	
Elk Point, Cong. ch.	10 00	
Erwin, Y. P. S. C. E., for native preacher, Madura,	25 00	
Iroquois, Cong. ch.	5 15	
Mitchell, Cong. ch.	28 00	
Oahe, Cong. ch., 1.60; Little Moreau Cong. ch., .72; Moreau River Woman's Miss. Soc., 2.50,	4 82	
Osceola, Cong. ch.	1 45	
Pioneer, Cong. ch.	2 00	
Rapid City, Young Men's Miss. Cir.	5 00	
Yankton, 1st Cong. ch.	3 00	—120 75

IDAHO.

Genesee, Cong. ch.	5 35
Weiser; Woman's Miss. Union, for No. China,	10 00—15 35

HAWAIIAN ISLANDS.

Honolulu, Two friends, 7.50; Public, 1,	8 50
Waimea Kauai, Native ch.	10 00—18 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Turkey, Smyrna, A very humble brother from Afion Kara Hissai,	2 20
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,
Treasurer.

For several missions in part,	12,848 85
For Girls' School Building, Canton,	2,000 00
For American College for Girls,	694 41
For Land in Sholapur,	500 00
For medical expenses, Japan missionaries,	84 31-16,127 57

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer. 3,535 00

For Orfa well,	150 00
Balance, Miss Zimmer's rent,	97 46
Miss Bushnell's expenses to Constantinople,	88 00
Advance to Miss Miner,	150 00
Miss Millard, native assistant,	200 00
Medical expenses 1901, Miss Annie Howe, 42.43; Miss McCandlish, 90; Miss Wainwright, 24.44; Miss F. Bissell, 75; Miss A. Abbott, 33.-33; Miss E. P. Swartz, 17.50,	282 70
Orfa appropriations, 1901,	316 80
Foochow Bible-women, 1900,	100 00
Adana Seminary,	1,320 00—6,239 96

22,367 53

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE.—Concord, Primary dept. of Cong. Sab. sch., 8.50; Greenland, Cong. Sab. sch., 11.30; Nashua, Y. P. S. C. E. of 1st Cong. ch., 5; Surry, Y. P. S. C. E., 4,	28 80
VERMONT.—Bottleboro, Center Cong. Sab. sch., for India, 25; Enosburg, Cong. Sab. sch., 2; Montpelier, Bethany Cong. Sab. sch., 2; Rutland, Cong. Sab. sch., 25,	54 00
MASSACHUSETTS.—Allston, Y. P. S. C. E., 15; Amherst, 1st Cong. Sab. sch., 40; Beverly, Dane-st. Cong. Sab. sch., 7.50; Boston, Eliot Cong. Sab. sch. (Roxbury), 21.83; do., Mt. Vernon Cong. Sab. sch., .53; Charlton, Y. P. S. C. E., 1.30; Dedham, Allin Y. P. S. C. E., 20; Fall River, Broadway Y. P. S. C. E., 1; Fitchburg, Sab. sch. of 1st German Cong. ch., 6.90; Y. P. S. C. E. of do., 1.50; Gt. Barrington, Y. P. S. C. E., 3.80; Haverhill, West Cong. Sab. sch., of which 3.85 for children in India, 17.90; Lancaster, Evan. Cong. Sab. sch., 5; Longmeadow, 1st Cong. Sab. sch., 4.29; Lowell, Pawtucket Cong. Sab. sch., for work in China, 15; Newton, Eliot Y. P. S. C. E., 17.63; Northampton, Edward's Cong. Sab. sch., Miss Cable's class, for Madura, 3.55; Oakham, Miss Emily K. Dean's Sab. sch. class, 5.70; Palmer, 2d Cong. Sab. sch., 53.91;	

Richmond, Y. P. S. C. E., 5.34; Rochester, Trin. Sab. sch., 7; Saugus, Cong. Sab. sch., for China, 10.57; Webster, 1st Y. P. S. C. E., 8.09; Westminster, Cong. Sab. sch., 6; Whitinsville, Village Cong. Sab. sch., 90; Wrentham, Junior C. E. Soc., for Africa, 1,	370 34
RHODE ISLAND.—Armington Four Corners, Y. P. S. C. E., 1; River Point, Cong. Sab. sch., 15.40,	16 40
CONNECTICUT.—Cornwall, 1st Cong. Sab. sch., 7.75; Dayville, Y. P. S. C. E., 5; Gilead, Y. P. S. C. E., 2; Milford, 1st Cong. Sab. sch., 7.13; New London, Sab. sch. of 1st ch. of Christ, for school in India, 17.89; do., Miss Coit's Primary Sab. sch. class, of 2d Cong. ch., 7.50; Norwich, 2d Cong. Sab. sch., 8.50; Old Lyme, 1st Y. P. S. C. E., 5; Thomaston, Cong. Sab. sch., 20; West Suffield, Cong. Sab. sch., 5.25,	86 02
NEW YORK.—Brooklyn, Willoughby-av. Sab. sch., 50; do., Clinton-av. Sab. sch., 25; Brookton, Cong. Sab. sch., 2.45; Buffalo, 1st Cong. Sab. sch., 25; Ellington, Cong. Sab. sch., for China, 10; Mt. Vernon, do., 10.53; Washington Mills, Jun. C. E. Soc. of Messiah Cong. ch., 7.50,	130 48
PENNSYLVANIA.—McKeesport, 1st Cong. Sab. sch., 10.07; Pittsburgh, Welsh Cong. Sab. sch., 5.25; Warren, Swedish Cong. Sab. sch., 2.21,	17 53
WEST VIRGINIA.—Ceredo, 1st Cong. Sab. sch.,	1 44
FLORIDA.—St. Petersburg, Y. P. S. C. E., 2.50; Tavares, Union Cong. Sab. sch., 2.28,	4 78
LOUISIANA.—Jennings, Y. P. S. C. E., for Africa,	10 00
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OHIO.—Cleveland, 1st Cong. Sab. sch., 66.13; Madison, Central Cong. Sab. sch., 7.36; Norwalk, Cong. Sab. sch., 4.30; Oberlin, 1st Cong. Sab. sch. Home Dept., 3.20; Twinsburg, Cong. Sab. sch., 15; Wayland, Y. P. S. C. E., 2,	98 05
ILLINOIS.—Chicago, Millard-av. Y. P. S. C. E., 20; do., Green-st. Cong. Sab. sch., 5.46; Dundee, Cong. Sab. sch., 6.4; Geneva, do., 2.80; Godfred, do., 7.84; Harvey, Y. P. S. C. E., 5; Paxton, Cong. Sab. sch., 7.31; Rockford, Jun. C. E. Soc. of 1st Cong. ch., 2; Stillman Valley, Cong. Sab. sch., 8; Wataga, Cong. Sab. sch., 2; do., Y. P. S. C. E., 5; Woodstock, Jun. Y. P. S. C. E., for children in China, 2.50,	73 91
MICHIGAN.—Almont, Y. P. S. C. E., 5.03; Lamont, Cong. Sab. sch., 3.40; Muskegon, 1st Cong. Sab. sch., 4; Ovid, Jr. Y. P. S. C. E., 4.29; do., Cong. Sab. sch., 1.58; Richmond, Cong. Sab. sch., 7.22; St. Clair, do., 5; Somerset, do., 1.25,	31 77
IOWA.—Dubuque, 1st Cong. Sab. sch., 20.-25; Polk City, Cong. Sab. sch., 2.31; Salem, do., 9.89,	32 45
WISCONSIN.—Oshkosh, Plymouth Cong. Sab. sch., 6.40; Wheaton, do., 2.14,	8 54
NEBRASKA.—Eustis, Cong. Sab. sch., 1.41; Shickley, Union Y. P. S. C. E., 2.10,	3 51
MINNESOTA.—Hawley, Union Y. P. S. C. E., 5; Rochester, Cong. Sab. sch., 10.64; St. Paul, Pacific Y. P. S. C. E., 10; Silver Lake, Y. P. S. C. E. of Bohemian Free Reformed ch., 10,	35 64
CALIFORNIA.—Auhurn, Y. P. S. C. E., for pupil, Foochow, 5; Highlands Cong. Sab. sch., 15.39; Pacific Grove, Mayflower Cong. Sab. sch., 5; Pomona, Pilgrim Cong. Sab. sch., 18.55,	43 85
OREGON.—Beaver Creek, Cong. Sab. sch.,	3 80
WASHINGTON.—Medical Lake, Y. P. S. C. E.,	5 00

NORTH DAKOTA.—Hankinson, Cong. Sab. sch.	5 00	Thomaston, Rev. Austin Hazen, 25; Vernon Centre, Rev. Wm. H. Teel, 10,	145 00
SOUTH DAKOTA.—Beresford, Cong. Sab. sch., 50; Pleasant Valley, do., 3.15; Rapid City, Y. P. S. C. E., 8; do., Junior C. E., 2,	13 65	NEW YORK.—New York, D. Willis James, 25,000; Poughkeepsie, Guilford Dudley, 100; Shortsville, Rev. and Mrs. W. P. Sprague, 50,	25,150 00
WYOMING.—Rock Springs, 1st Cong. Sab. sch.	4 00	MISSOURI.—Springfield, 1st Cong. ch., Rev. H. T. Fuller,	25 00
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	1,228 78	MICHIGAN.—Grand Rapids, 1st Cong. ch., 50; Olivet, Rev. James A. Blaisdell, 5,	55 00
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NEW YORK.—Buffalo, Jr. Y. P. S. C. E. Niagara Sq. Cong. ch.	1 53	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
KANSAS.—Topeka, Central Cong. ch., toward support Mrs. Thomas Gray,	60 75	MAINE.—Belfast, Y. P. S. C. E. of 1st Cong. ch., for pupil, Euphrates College, 10; Portland, Williston ch., Ladies' Circle, for pupil, care Rev. H. K. Wingate, 30.80,	40 80
	94 83	VERMONT.—Springfield, Mrs. James Hartness, for native pastor, Fochow, 100; Westminster West, Cong. Sab. sch., for pupil, Ceylon, 12,	112 00
FOR SUPPORT OF YOUNG MISSIONARIES.		MASSACHUSETTS.—Andover, South Cong. ch., for school, care Miss M. L. Graffam, 50; Auburn, Cong. Sab. sch., for Bible-woman, Fochow, 20; Auburndale, Cong. ch., Extra-cent-a-day Band, for orphan pupils, Fochow, 15, and India, 20, 35; do., sale of curios, for work, care Miss M. F. Denton, 37.65; Boston, Miss A. B. Child, for Child School, Wai, 25; Cambridge, Geo. H. Rugg, for work, care Rev. J. K. Browne, 40; East Northfield, Miss Evelyn S. Hall, for pupil, care Mrs. E. S. Hume, 30; Hingham, Edward C. Hood, for school, care Rev. E. Fairbank, 25; Holyoke, Mrs. E. A. Hubbard, for use of Miss S. A. Closson, 20; Hyannis, Y. P. S. C. E., for work, care Rev. W. W. Wallace, 10; Leominster, Mrs. C. B. Wheelock, for pupil, care Miss M. L. Daniels, 15; Lincoln, Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; do., Y. P. S. C. E., for school, care Rev. E. Fairbank, 20; do., Miss J. A. Bemis, for work, care Rev. Chas. Hartwell, 100; Milton, Martha L. Richardson, for native evangelist, care Dr. F. C. Wellman, 50; Newton Highlands, Y. P. S. C. E., for Bible reader, care Mrs. R. Winsor, 24; No. Brookfield, 1st Cong. Sab. sch., for pupil, care Mrs. Anna J. Knapp, 10; Princeton, Rev. and Mrs. C. A. White, for Arthur ch., Madura, 60; Westfield, 1st ch., J. A. B. G., for work, care Mrs. Chas. Harding, 50; Worcester, Miss C. H. Pratt, for Girls' School, care Mrs. W. C. Dewey, 5; ———, Friend, for work, care Rev. W. P. Elwood, 10,	656 65
MISSOURI.—Grandin, Y. P. S. C. E., 5; Neosho, do., 1.56, both for De Forest Fund,	6 56	CONNECTICUT.—Ansonia, Miss Julia Graf, for Girls' High School, Mardin, 5; do., Miss J. L. Graf, for hospital work, care Dr. D. M. B. Thom, 3.15; Deep River, Primary Sab. sch., for pupil, care Rev. G. M. Rowland, 12; Glenbrook, Union Memorial ch., for pupil, care Mrs. E. S. Hume, 10; Green's Farms, Y. P. S. C. E., for work, care Rev. W. P. Elwood, 15; New London, Y. P. S. C. E. of 2d Cong. ch., for work, care Rev. E. G. Tewksbury, 75; do., Chinese Sab. Sch. of 1st ch. of Christ, for work, care Rev. C. A. Nelson, 5; Sufield, Eight Young People, for native preachers, care Rev. J. P. Jones, 100; ———, Friend, for Industrial work, care Dr. W. L. Thompson, 100,	325 15
ILLINOIS.—Algonquin, Y. P. S. C. E., 2.50; Auburn Park, Union Y. P. S. C. E., 8; Canton, Y. P. S. C. E., 10; Carpentersville, do., 15; Elgin, 1st Y. P. S. C. E., 5; Harvey, Y. P. S. C. E., 3; Lyonsville, do., 12; Pana, do., 5; Plainfield, do., 10; Ravenswood, do., 15; Toulon, do., 5; Woodstock, do., 10, all for MacLachlan Fund,	100 50	NEW YORK.—Brier Hill, Y. P. S. C. E., for use of Rev. G. M. Rowland, 5; Brooklyn, Parksville Cong. ch., for work, care Rev. F. R. Bunker, 4.47; Cortland, Mrs. J. W. Keese's Sab. sch. class, for work,	
MICHIGAN.—Addison, Y. P. S. C. E., 1; Big Rapids, do., 1.50; Northport, do., 2.25; Portland, do., 1.25; Upton Works, Y. P. S. C. E. of 25th-st. Cong. ch., 5, all for Lee Fund,	11 00		
WISCONSIN.—Milwaukee, Pilgrim Y. P. S. C. E., 4.50; Saxeville, Y. P. S. C. E., 1.65; Spring Valley, do., 2.04, for Olds Fund,	8 19		
IOWA.—Bear Grove, Y. P. S. C. E., 10; Charles City, do., 8; Clinton, do., 5; Davenport, Edwards Y. P. S. C. E., 10; Mitchell, Y. P. S. C. E., 7.15; Osage, do., 25; Strawberry Point, do., 1.97, all for White Fund,	67 12		
MINNESOTA.—Mazeppa, Y. P. S. C. E., for Haskell Fund,	36		
NEBRASKA.—Arberville, Y. P. S. C. E., 7.25; Arlington, do., 3.30; Aurora, do., 5; Cambridge, do., 15; Clay Centre, do., toward support Rev. and Mrs. F. W. Bates, 7; Crawford, do., 5; Franklin, do., 6.40; Havelock, do., 2; Leigh, do., 5; Pickrell, do., 5; West Point, do., 2, all for Bates Fund,	62 95		
NORTH DAKOTA.—Carrington, Jr. Y. P. S. C. E., for work, care Rev. E. P. Holton,	2 50		
SOUTH DAKOTA.—Letcher, Y. P. S. C. E., for Haskell Fund,	5 00		
COLORADO.—Denver, Y. P. S. C. E., 10; Leadville, do., 5, both for Albrecht Fund,	15 00		
	279 18		
CONTRIBUTIONS FOR THE DEBT.			
MAINE.—Bangor, E. R. Burpee,	1,000 00		
MASSACHUSETTS.—Brockton, Rev. A. F. Pierce, 5; Newton, Rev. G. R. W. Scott, D. D., 100; Princeton, Rev. and Mrs. C. A. White, 25; Worcester, Miss Emily C. Wheeler, 15,	145 00		
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care Rev. W. N. Chambers, 5; Deansboro, Cong. Sab. sch. and Young Men's Bible class, for work, care Rev. F. E. Jeffery, 8.50; Dundee, Presb. ch., for work, care Rev. J. C. Martin, 52.25; New York, Woods Memorial Chapel Sab. sch., for work, care Rev. A. MacLachlan, 15; do., Vermilye chapel, for pupil, care Miss S. R. Howland, 5; do., Italian mission, for work, care Rev. E. E. Aiken, 5; do., S. M. Jackson, for work, care Rev. J. E. Abbott, 50.

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MICHIGAN.—Bay City, 1st Cong. ch. for work, care Rev. W. S. Ament, 8.19; do., 1st Y. P. S. C. E. for work, care Rev. J. H. Dickson, 7.85; Bridgman, Y. P. S. C. E. for support pupil, care Mrs. L. O. Lee, 6.25; Grand Rapids, Park Sab. sch., 12.50 and Y. P. S. C. E., 15; do., Plainfield-av. Y. P. S. C. E., 7, all for work in Smyrna,

IOWA.———, Friend for work, care Rev. G. E. White, 28 00

MINNESOTA.—Minneapolis, Through Rev. H. K. Wingate for Talas Boys' School, 10; do., S. W. Bass, 10; C. H. North, 1; Friend, 10; E. S. Woodworth, 5; Miss A. A. Newman, 1; Bethel Sab. sch., 5; Chas. S. Hulbert, 5; James Crays, 5; Frank Lauderdale, 10; E. R. Sikes, 10, all for Talas Boys' School Building Fund; St. Paul, Guy Grove, 10; Wm Foulke, 1; Children, .55, all for Talas Boy's School Building Fund, 83 55

CALIFORNIA.—Fields Landing, Enoch E. Chakurian, for work at Yerebacan, 15; Pasadena, Calmas, 10; Porterville, Mrs. Martha A. Bailey, for Abigail Lee Ogden Memorial, 50, 75 00

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NORTH DAKOTA.—Kulin, Hoffnungsfeld German Cong. ch., for work, care Rev. G. E. Albrecht, 3; do. John Beglaer, for do., 2.50; do., Posthal Ger. Cong. ch., for do., 2.25; do., Nazareth Ger. Cong. ch., for do., 2; Wirch, Friedensfeld Ger. Cong. ch., for do., 7.28, 17 00

SOUTH DAKOTA.—Zoar, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 4 00

CANADA.—Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50; Glen Robertson, Young People, for Bible teacher, care Rev. J. C. Martin, 14, 64 00

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Donations received in January, 98,150 84
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112,353 72

Total from September 1, 1901, to January 31, 1902: Donations, \$298,300.52; Legacies, \$37,818.19 = \$336,118.71.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.—Auburndale, Miss E. M. Strong's Sab. sch. class, 10; East Northfield, Mission Band, 5; Medford, P. H. Hodgman, 10, 25 00

RHODE ISLAND.—Providence, Edwin Barrows, 10; do. Julia F. Thompson, 10, 20 00

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395 00

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IOWA.—Mason City, Freeman Y. P. S. C. E. 20 00
 INDIA.—Bombay, Indian Christians 29 10

49 10

ABBOTT FUND.

MASSACHUSETTS.—Petersham, Elizabeth B. Dawes, 105 00

TWENTIETH CENTURY FUND.

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MASSACHUSETTS.—Boston, Allston Cong. ch., 69.54; Malden, Mr. and Mrs. W. H. Willcox, 50; Newton Highlands, Cong. ch., 15; No. Brookfield, a friend in 1st ch., 5, 139 54

RHODE ISLAND.—Pawtucket, Cong. ch. 34 29

CONNECTICUT.—East Windsor, 1st Cong. ch., 10.85; Norwich, Park Cong. ch., 100, 110 85

NEBRASKA.—Weeping Water, Cong. Sab. sch. 10 36

Officers of the Board and Members of the Prudential Committee, add'l (previously acknowledged, 26,183.34), 350 00

Previously acknowledged, 82,133 13

82,918 08

For Young People.

AMONG BRIGANDS.

THE capture and long confinement by brigands in European Turkey of Miss Ellen M. Stone and her Bulgarian companion, Madame Tsilka, brings to mind a similar experience, some years since, of a native evangelist connected with the European Turkey Mission, whose story will interest all young people.

Gerasim D. Kyrias was an Albanian by birth. Albania is a country under Turkish rule, west of Macedonia, mountainous and rough, having no precisely defined borders. The people are quite distinct in race, numbering over a million and a half, though many of them have found homes in Greece, Bulgaria, and neighboring countries. The majority are Mohammedans, while those who call themselves Christians belong either to the Greek or the Roman Catholic church.

Gerasim Kyrias, of whom we write, was born in 1858, lived with his parents in Monastir, and as a boy was apprentice to a shoemaker. In 1873, missionaries of the American Board settled in Monastir, and young Gerasim, who was first led to their services by curiosity, soon became interested in the truth, and after his conversion he entered the mission school and proved an excellent scholar, faithful and devout in character and conduct.

After preaching for a time in Bulgaria, he entered the service of the British and Foreign Bible Society as the superintendent of its colportage work in Albania and Macedonia, a position for which he was eminently fitted. While on one of his tours, in 1884, he was caught by brigands and kept in captivity for six months, having then been released on the payment by his friends of a ransom of about 700 Turkish pounds, or \$3,080. He afterwards wrote in Bulgarian a narrative of his experiences while in captivity. This story was afterwards translated into English by our missionary at Monastir, Rev. Mr. Baird, and the Religious Tract Society of London issued it in a small volume of 128 pages. From this narrative we gather some facts relating to his long and cruel captivity.

He started from Monastir for Kortcha in a hired carriage, and was thinking of the opportunities he was to have for preaching, when on nearing a ravine on the Zvezda Pass, he saw in front of him six or seven persons armed with rifles, held in position for firing. They came down a gully in single file, their heads tied with black cloths, and their whole appearance was black and grimy. They stopped the carriage and, ordering Kyrias to get out, demanded his money. Soon five other brigands appeared behind them, and their captain, named Shahin, in harsh tones ordered him to be searched. An alarm was made from a neighboring cliff that cavalymen were approaching, and the brigands made haste with their captive up the sides of the

mountain. As they were fleeing the cavalymen approached, firing shots after the fugitives, but they could not follow them up the steep mountain side. On reaching a place of safety on the top of the mountain, the captain took from his girdle a pen and a piece of paper and commanded Kyrias to write, "Send us here 500 liras, and say to them that if in ten days the money is not sent us, we will send them your head." Kyrias said, "That is useless, for I have no money;" to which one of the band replied, "We kill those that have no money to give us;" and with that he put a cartridge into his rifle. After much threatening and abuse, Shahin, the captain, said angrily, "You write what we tell you, and as for the money, that is our business." Mr. Kyrias thereupon wrote the letter, simply saying that these brigands wanted 500 liras ransom. This letter was given to the driver of the carriage, whom the brigands had captured with Mr. Kyrias, and he was allowed to return home.

Then follows the long story of the way in which, during six months, Mr. Kyrias was taken from place to place, enduring sufferings which it is hard to imagine, and from which he, for a greater portion of the time, had no expectation of escaping except by death. He felt keenly distressed, because it seemed that he could never accomplish the work of preaching the gospel to his countrymen. While in this depressed state of mind he says that he saw a beautiful flower that had burst through about an inch of snow, and the thought came to him that if God cares for this flower, which is nothing in man's eyes here in the snow, and bestows upon it beauty, how much more will he care for those who trust in him. Then he thought about what Christ had said of the lilies of the field, and of the lesson he drew from them, that if God cared for the grass of the field he would care much more for his children. So taking to heart this precious lesson, he endured as best he could the persecutions to which he was subjected. He was dragged about over hills and through rivers until it frequently seemed that he could go no farther. Though often exceedingly hungry, he could not eat the coarse and hard food given him. Apparently the brigands did not go very far from the place where they made the capture, and they did not stay any length of time in one locality. Frequently at nightfall they would shift their position, crossing a



ALBANIANS OF THE NORTH.

range of hills, and come down to a new village, which they would first reconnoitre, to see whether there were any soldiers there, and if not, take possession of some vacant house, or quartering some of their number among the inhabitants. Sometimes, when just ready for sleep, the order would come for the whole company to be up and on the move, apparently no one save the captain knowing whither, or for what purpose.



A YOUNG SOUTHERN ALBANIAN.

defend it as proper, or at least excusable. One day he spoke to Mr. Kyrias of the sins of other people, saying that they were worse than the brigands. Those who do not rob, or murder, or deceive were yet, as he claimed, hypocrites and wicked at heart. "They go to church to worship, they light candles and offer gifts, and think that with these bribes they will atone for their sins. If God in this way forgives them their sins, I have a better right than they to enter paradise; for I have not neglected to light a candle in any one of all the churches in Opar and Gora, and not such candles as you light, but candles as long as my arm. I have often brought gifts to the church, have had masses said, the priests have read over me, and I have left nothing undone of all the rites and ceremonies you perform in church."

Early in his captivity Mr. Kyrias learned from Shahin about his personal history, and how he came to be a brigand. He had a quarrel with the government officers and so he began to extort money from others as these officers had from him. As this made enemies for him, he had to flee to the mountains. He and his brother were captured, and in trying to escape from the jail, his brother was killed, and he was seriously wounded and was sent to prison for five years. There he resolved to resume his trade as a brigand on his escape. For nine years he has been a captain of this band of brigands. Shahin often confessed that the life he was leading was a miserable one, and at other times he would de-

Much more of this sort was spoken during Mr. Kyrias's captivity, and the brigands evidently did not regard themselves as much, if any, worse than other men. Yet they were constantly deploring their hard lot, and blamed Mr. Kyrias for the vast amount of trouble they had in keeping him alive, so that they might obtain the ransom. During all these months the brigands passed from one place to another, evidently fearing to remain long in one spot lest their retreat should be found. Reaching a village at night, they would leave for the forest in the daytime, often returning to the same village at nightfall. The villagers usually recognized their character, and were specially anxious not to displease them. They would sell them bread and other provisions, but poor Kyrias got very scant supplies. Oftentimes soldiers would appear, but usually they were more afraid of the brigands than the brigands were of them. The villagers had a special dread of the soldiers who came in pursuit, for they exacted more than the brigands dared to. It is easy to see how the brigands, by the terror they inspired, combined with their constant efforts to keep on the right side of the villagers, managed to pass from place to place without molestation. The people would be afraid of their wrath should they reveal to the authorities the whereabouts of these robbers.

We have not room here to tell of the hardships that Mr. Kyrias endured. His clothing became worn. For many days at a time he was blindfolded — once for forty whole days. At one time, when fresh snow had fallen, he was compelled to take off his boots, very full of holes though they were, because the pursuers might recognize his tracks. Beeswax was thrust into his ears so that he could hear nothing of the conversation that was going on. Being obliged to walk thus blindfolded over rugged hills, he often stumbled and fell; he was beaten and cut, a rope put around his neck, and he was led like a dumb animal. Once, when the wax in his ears had loosened, he overheard conversation between three of his guards who were deploring their hard lot because they were kept in such uncomfortable quarters, watching their prisoner. The first said, "Let us kill him outright, and say to the captain that he died." The other replied, "Then we lose all our trouble and the bread on which we have fed him. Let us wait a few days more and then take him away from here and keep him in the cave in the woods." Then came the question how they could kill him. One of them said, "Let me tell you how to do it. Let us three take an axe apiece and stand here in the door and call to him to come out; as soon as he comes out, each will strike him once or twice, and then we will put him in a sack and throw him into the river. If we do this not even the devil will know it." But after further consideration, they agreed that there was some prospect of their getting the ransom money which they had demanded, and they decided to wait.

And so the sad story goes on. For twenty-six days he was kept in a barn; then for fifty-six days in another retreat, a part of the time in the cave with surroundings which are more easily imagined than described. His captors would not give him sufficient clothing to keep him from the wet and the cold. He was simply clad in rags, and his condition was most miserable.

When April came Mr. Kyrias was told that he was to be released, as the ransom had been promised, and he was treated a little less severely. Yet they still dragged him about so that after that he was constrained to say, "I can go no farther; do to me what you will. Be good enough to leave me to die here." For four months he had not had so much as a board to lay on, but only stones, or snow, or the earth, and even in the mud. Before he was released Shahin, the captain, said to him one day, "Oh, Kyrias, do you see what an easy trade we have? In such weather even the mountain goat has

his lair and a place to rest in, but for us, nowhere is there a resting place. Should we release you tomorrow you would go home to find comfort, but we are cursed of God, with all these worries which have made us what you see us to be." To which Kyrias replied, "But why do you say that God has cursed you? God never does evil. You have chosen this miserable road for yourself. As you are able to do evil, so you are able to do good, and to rejoice in doing it. Haven't you comprehended yet that the way of the transgressor is hard?"

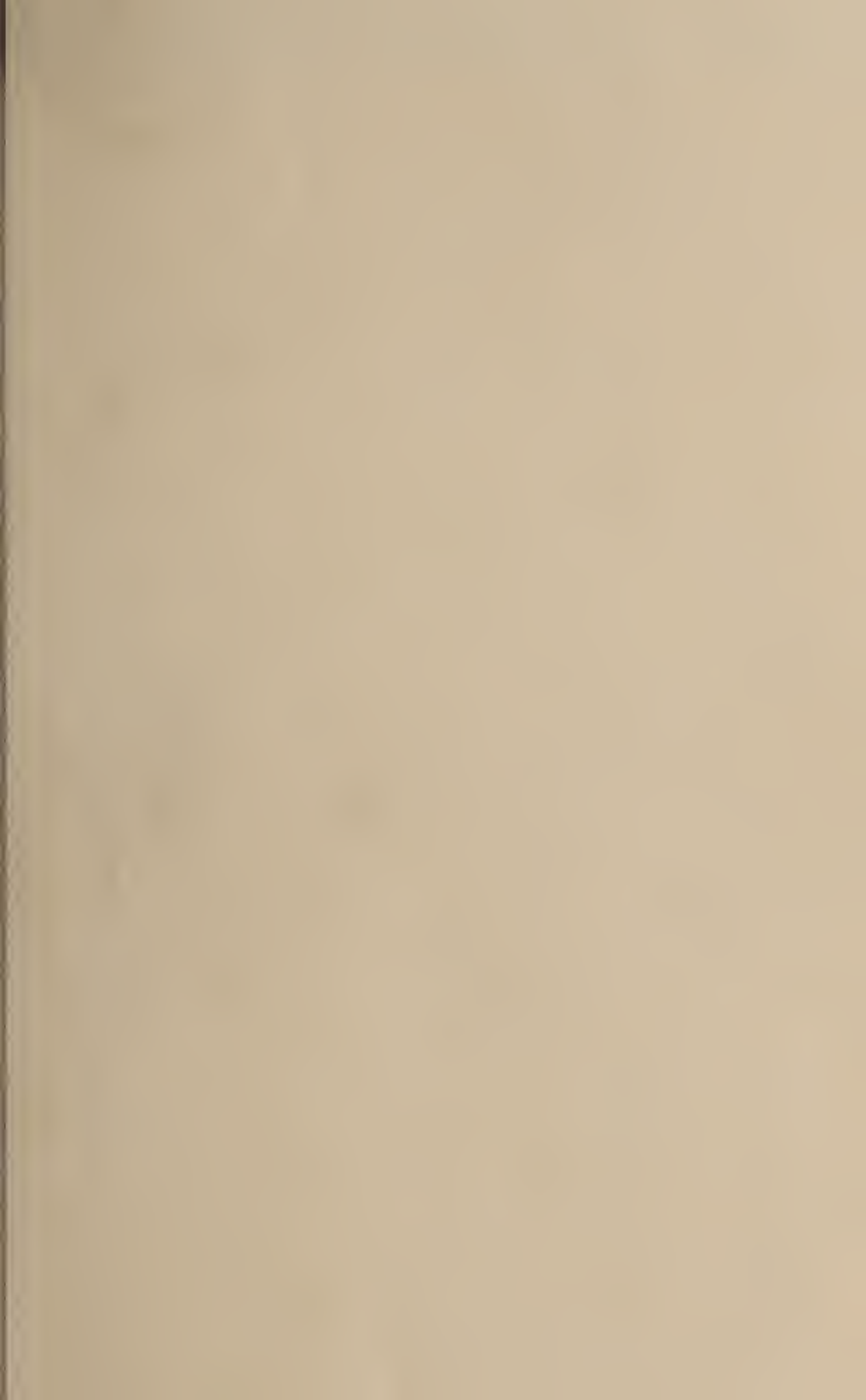


REV. G. D. KYRIAS.

The release came at last, on April 28. Word was brought that the ransom had reached a certain spot, to which Shahin and some of his comrades took Mr. Kyrias,

and there they met a man who counted out 300 pounds Turkish. "But where are the other 400," exclaimed the brigands. "We agreed for 700." It came about at last that the *negotiators* in behalf of the brigands took the 400, and gave the captors only 300. There was much haggling about accepting this, but it was concluded to take what they could get, and so Mr. Kyrias, after his six months of captivity, was set free and allowed to go to his home in Monastir. The money for his ransom was raised through friends—some of them in England, principally from persons connected with the British and Foreign Bible Society, the evangelical Christians of Bulgaria and Macedonia taking frequent collections to meet the demands of the brigands.

Our readers will be glad to know that Mr. Kyrias, after his release, so far from being discouraged, continued to labor most faithfully for a number of years, preaching in the Albanian language, passing more than once over the roads which he must have crossed while he was a captive. His friends and the missionaries deemed it almost a miracle that he came out from this captivity in such fair health, but after a few years of labor he passed into a consumption—very probably the result of the sufferings he had endured—and he died January 2, 1894, calmly and trustfully. He was a noble man, worthy to be classed among the martyrs for Christ's sake.



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